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# MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor  
ERNEST D. CHRISTIE, Publication Manager

Vol. 51

December, 1950

No. 4

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☆ ☆ ☆

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December, 1950

## In This Issue

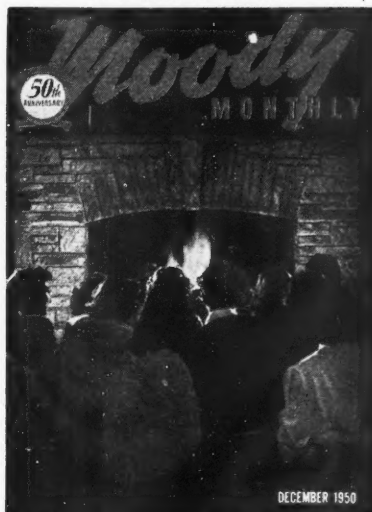
Quite possibly as you pick up this issue of MOODY MONTHLY you find yourself being swept along—wholly against your will—by the current of Christmastime activity. If so, we hope the pages which follow will prove a welcome doorway through which you can retreat now and again to a place of closeness to the Lord.

¶ First of all, we think you'll agree that Alan Redpath's article, "Nothing Impossible," is one of the really outstanding Christmas messages of 1950. You'll find it seasonal with a practical application for fifty-two weeks out of the year. Mr. Redpath, by the way, speaks concerning consecration from the depths of personal experience. Some fourteen years ago the Lord laid His hand upon the life of Mr. Redpath, calling him into His service from an administrative post in the Imperial Chemical Industry, Ltd., in London. Something of the impact of his ministry is apparent in this month's article.

¶ Just a year ago the story of Harold Balben was making newspaper headlines throughout the country. Many a reader's heart was touched as he read of the Massachusetts boy who probably would not live to see another Christmas. Your heart also will be touched and blessed as you read the wonderful sequel to the events of a year ago in the life of Harold's mother.

¶ This issue also brings you two significant Fiftieth Anniversary Special Features—Part II of Dr. Frank E. Gaebelin's "Christian Education and the Home," and "Fishing for Men" by Gipsy Smith.

## THIS MONTH'S COVER



★ A fireplace, a crackling log, the flickering shadows—somehow these symbolize the warmth and cheerfulness of home especially enjoyed at Christmastime. This month at many a fire-side—in homes and other places where Christians fellowship together—hearts will thrill once more at the depths of personal meaning in the familiar words: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

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MRS. WILLARD ALDRICH

## A Christmas Secret

DADDY said he felt like Abraham at the time he took his son on such a hard-to-explain mission. Mommie, bathing Tad in preparation for his trip to the hospital, thought she felt just the smallest bit like Mary must have felt many times.

With heavy heart she carefully dried the little right arm that had not set properly and would have to be broken and reset in the morning.

She had shed her tears two evenings before, when Taddie came home from the doctor's so happy to be rid of the heavy cast he had worn for seven weeks—shed them in the basement while Daddy and Jane dished up the dinner.

That it had to be fixed was obvious from the first quick glance when Tad pulled off his blue-checked coat. Mommie's eyes sought Daddy's face and from the expression there she knew it was true.

"A bone specialist will do it Tuesday morning," he said quietly.

Mommie slipped away downstairs—and wept a bit.

"It can't be—it just can't be! He is so small, so trusting. And he has known nothing but gentleness all his three years. Why did it have to happen? Why must he be hurt again?"

"But it has to be. It's a part of life and can't be helped," something told her.

"I know it. But to go through all that," she whispered. "To be wheeled down to the surgery again. Even with Mommie or Daddy there, it will be a shock to him. I can't bear to think of it!"

Something asked, "How do you think Mary must have felt when she bathed her sweet three-year-old, knowing (though not fully) that ahead of Him lay suffering? His eyes would look straight at her just as trustingly as Taddie's blue eyes look at you.

"As she listened to the things He had to tell about His day, as she heard His happy plans for the morrow, did her heart sometimes turn clear over for love of Him and for wondering about the future?"

"I couldn't have stood it—I couldn't!" Mommie told herself, drying her eyes on

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

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the corner of her apron. "How could she stand it, anyway? Taddie's little hurt will be as nothing compared to what His was going to be."

Hers was the submission of a meek and quiet spirit, steadied by the grace of God, which spirit is in the sight of God of great price (1 Pet. 3:4). He chose one who had it to be the mother of our Lord.

Right from the first, at the annunciation, that lovely attitude was evidenced. "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

And then at the birth of the Child, it was there. Mommie had thought of that at times while watching Daddy milk.

It may have seemed strange to Mary that there was no seemingly fitting place for the coming of the promised Child, no room in the inn. Perhaps she had trusted that it would be so and now here was this barn, this stable. True, it was better than the crowded inn when one needed quiet and privacy, but still it may have seemed an unlikely spot, even when made comfortable by dear, faithful Joseph.

If there was any questioning, we may be sure that there was also the quiet spirit of submission. (And later, when the shepherds came, she would be glad that they could tell their story without a gaping crowd of unbelievers.)

Submission . . . how beautifully it is seen at Christmas time! Was it not said of the Lord, "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9), and He said, "Lo, I come to do thy will, O God" (Heb. 10:9).

And was it not seen in Mary who quietly accepted the most humble of places for the birth of her dear Baby? (Then God touched it with glory by a shining star, the singing angels and the glowing wonder on the faces of the shepherds who had heard the angels speak!)

How better could one enter into Christmas than to revel in the beauty of the spirit revealed? And what better gift could we bring than that meek and quiet spirit which is in His sight of great price? (We can give it to Him only because He works it out in every willing heart. And is it "of great price" because it is rare?)

Mommie was greatly comforted and went on upstairs to the family, who looked discreetly away from the redness of her eyes.

Little Tad was tucked all kissed and sweet into bed. Daddy took him off next morning with his brand new Teddy bear held close.

The hours dragged, but the Lord sustained, and soon the ordeal was over. The specialist promised that the crooked little arm would be as good as new and out of the cast before Christmas.

Mommie had a new understanding of Christmas and one of its many secrets. The glory of Christmas: the angels, the song, the shining star; the sweetness of Christmas: the Babe in the manger, the quiet-hearted mother, the heavenly Father who gave the Son who gladly came. And the shepherds in the quiet of that glory-touched humble place, looking on and telling forth the angel's song, "Glory to God in the highest, and on earth peace, good will toward men."

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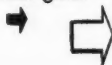


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it was fifty-seven years ago I shut and  
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fore a low window seat with a book of  
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stay there, or keep coming, until I liked  
that reading as well as my grandmother  
and blind aunt did. I had been bored to  
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*Yes, I come with empty hands  
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The hands which made it whole.*

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that they even helped me in giving a  
series to our women's class. I translated  
Bible outlines so as not to tear out the  
sheets, for I wanted others to enjoy the  
issue also. At last the magazine found  
its way to the home of a national pastor  
who testifies that he, too, gleams many  
helps from the messages. This is the  
story of only one number.

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copy of the magazine after being here  
only a few weeks! We've been absorbing  
every article from cover to cover, and  
enjoy it far more even than during stu-  
dent days. Incidentally, we would like to  
see more articles of a prophetic nature.

Thanks to those who are making it pos-  
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We here at the penal institution of Washington have been receiving your magazine regularly. I would like to say they are among the greatest in demand and appreciated most highly.

As chaplain it has long been upon my heart to gather the testimonies of appreciation for this Christian literature. These words are personally given and sincerely meant.

"We have a number of Christian men here in all stages of the Christian walk. We do not have access to the Christian services and help one could obtain in the free world. Therefore these Christian papers are especially helpful to us. Many who are not Christians read these papers. Babies in Christ can find instructions concerning the first principles of Christianity, and those who are deeper in the knowledge of truth can find edification. We wish to express our sincere appreciation and thanks."

No. 20356

"You will perhaps never know the true blessing you are giving to us through your Christian literature. Many of us have turned in desperation to Christ as our last hope for deliverance from sin. In our liberation we hunger for the written word of others who have known the great release from self that we now know. In these fine magazines we find the true bread of life."

No. 22347

"Here where there are so many experiences told and retold of the workings of the devil, it is indeed heart- and soul-warming to read of the works of God in the various Christian publications."

No. 22397

Perhaps these few will give you an idea of the appreciation for your efforts in our behalf.

CAPTAIN PHILLIPS

WASHINGTON STATE PENITENTIARY

#### Kindred Spirits

In reading the September "Mixing Bowl" by Mrs. Aldrich, it was very comforting to me to know others feel as I do.

GENEVA, IND. MRS. EMANUEL MILLER

One of Five  
To Roger Miller  
of Quincy, Illinois,  
goes one of the  
five bicycles  
earned in MOODY  
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offer to boys  
and girls, which  
closed October 31.

Roger writes:  
"Thank you so

much for my bicycle. I like it very much. I'm glad you made it possible for me to own a bike for my very own. I know the people who took it will enjoy MOODY MONTHLY and get a lot of good for their souls."



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# Editorials

## The Christmas Still to Come

For the man or woman who has been born from above, whose affections have been set upon heavenly things, Christmas is a time not only for looking back on things past, but for looking ahead toward things still to come. The events of the night when God came to earth to live and die, for him will be realities, precious beyond measure. But even more precious will be the certainty of a Christmas not forever past, but soon to come.

For such a believer there is comfort in the fact that with God there is always a fullness of time, a certainty of fulfillment. It was true in Old Testament days. How many years passed by after the first promise of a Redeemer was made to Adam and Eve! Still the promised Messiah did not come. God's people lived by faith and died in the faith, "not having received the promises." Nevertheless, wars and famines, rising and falling nations, the birth and death of kings and dynasties brought the weary world to God's appointed time. And then—quite suddenly it seemed to men—the promise was fulfilled.

The centuries have been long and weary since the beloved apostle penned the words, "Behold, I come quickly," as the promise of our Lord. To the unbelieving, all things continue as in the past. But to the eyes of the believer, there are many signs that His coming hastens nearer. The world is moving far more swiftly than we may think toward God's fullness of time when Christ will come again.

Let the believer rejoice in the fact of our Lord's first coming. But let his eyes be firmly fixed on a Christmas still ahead—a day when Christ will come to earth as Lord and King, acknowledged of all; a day in which he will share.

## A Good Way To Study the Bible

Word concerning the Bible reading program currently being carried on by Dr. J. Vernon McGee at the Church of the Open Door in Los Angeles—reported briefly on page 256 of this issue—is of twofold significance.

First, it is significant because the plan appears to be proving most successful. People today still hunger for the things they can find only in the Word of God.

Second, the plan is meaningful because it again underscores the practical value of acquiring a grasp of the entire Scriptures before entering into detailed study of any one part. This plan of Bible study was endorsed particularly by Dr. James M. Gray. It was he who introduced it at Moody Bible Institute, where it is still in use today.

Synthetic Bible study, as Dr. Gray explained it, means the study of the Bible as a whole, and each book of the Bible as a whole, and as seen in relation to the other books. One of the fine things about such study is that it can be carried on by almost anyone who has both a Bible and a hunger to know the Word of God.

How Dr. Gray himself discovered the value of this method is an interesting story. In an article which we recently enjoyed in the *Moody Monthly Anthology*, he speaks of an early lack of Bible knowledge, of personal need and an answer to prayer which led him to a Christian layman. This man seemed to have what Dr. Gray felt he himself lacked. In response to a question, the layman told this story.

"I was going to spend the Sabbath with my family in the country," he said, "and I carried with me a pocket copy of the Epistle to the Ephesians. In the afternoon I lay down under a tree and read it through at a single reading. My interest being awakened, I read it through again in the same way, and again, and again, as many as twelve or fifteen times. When I arose to go into the house, I was not only in possession of Ephesians, but Ephesians was in possession of me."

Dr. Gray writes that he began immediately to apply the same principle to his own Bible reading, beginning at Genesis. "I cannot tell the effect upon me," he says, "strengthening my faith in the infallibility of the Bible, enlarging

### TO SAVE YOU MONEY . . .

. . . MOODY MONTHLY, like many other magazines is being mailed without wrappers. Rising costs of publication make this economy necessary to avoid higher subscription rates at this time.

my mental vision, deepening my spiritual life and lightening the burdens of my ministry."

Dr. Gray's rules of procedure were simple, and we commend them to all who desire a greater understanding of God's Word.

"First, read the book.

"Second, read it continuously, without observing its divisions into chapters and verses.

"Third, read it repeatedly, until you have the consciousness of its possession in outline.

"Fourth, read it independently, without the aid at first of any commentary or other Bible help.

"Fifth, read it prayerfully, in reliance upon the Holy Spirit who wrote it to enlighten its pages to your understanding."

These principles have proved to be a key to mastery of the Scriptures for many—a key available to all who love God's Word and hunger for its message.

## How Much for Christian Education?

There is still a word to be said concerning the responsibility of the Church in the face of a rapidly increasing child population.

Last month in the editorial, "Challenge of the Children," we cited census bureau estimates which show that there is today a total of nearly 36 million boys, girls and young people between the ages of five and nineteen. Although this represents a peak—approximately a million more than in 1940—the bureau believes the number will increase to nearly 42 million by 1955.

Along with this information, the U. S. Bureau of Labor Statistics has some interesting estimates as to how much will be spent on children year by year during the so-called children's decade. According to these figures, nearly 34 billion dollars—at 1949 price levels—will have been spent on children under eighteen by the close of the present year. By 1955, the amount will have increased to nearly 36 billion dollars annually, and annual expenditures each year through 1959 will probably exceed even this mark by a slight margin.

The significant question to Bible-loving Christians is this: What proportion of this 36 billion dollars yearly will be spent to ground boys and girls in the Word of God and lead them to the Lord Jesus Christ? How much will be invested in Sunday schools, in vacation Bible schools, in young people's organizations, in youth evangelists and all the other means of winning young people to Christ?

How much should be laid aside for Christian education for every one hundred dollars spent for food, clothing, doctor bills, vacations and other similar items? Is one dollar out of every hundred enough for spiritual welfare? Five dollars out of every hundred? Ten dollars? Or should the amount be even more?

Most Christians would probably be amazed to learn how little is actually



invested in the Christian education of our children. In 1948-49 the national expenditure for secular education was 4 billion dollars, a figure which jumped to 6.6 billion dollars the following year. In 1948, however, the total amount contributed to all religious organizations for every purpose was only 1.5 billion dollars. Only a fraction of this sum was used in bringing persons to a saving knowledge of the Lord Jesus Christ, and only a fraction of this fraction was expended among our children.

Such facts suggest another aspect to our responsibility during the "children's decade." Adequate facilities for reaching children and young people for Christ depend on adequate financial support. Let us bear these truths in mind as we pray for and support the various aspects of Christian education.

## Communism Chooses Weapons

Recently the Soviet Society for Political and Scientific Research announced a new, all-out campaign against what it calls the "medieval Christian outlook." By this, of course, is meant Christian belief in whatever form it may be found.

The new drive, according to the Communist report, is to be conducted on "an entirely scientific basis." A large number of propagandists will be used and these are to be equipped with anti-religious films and approximately 20 million pamphlets. "The struggle against the Gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism," asserts the society's chairman.

The new announcement obviously represents no change of view on the part of Communism. Until World War II, the USSR's League of Militant Godless carried on a somewhat similar program. Then in 1941, probably for reasons of wartime morale and perhaps diplomacy, the organization was disbanded. Past and present, Communism has been the implacable foe of religious faith in any form. Announcement of the new campaign means merely that for the present it suits Red strategy to carry on the battle in the open.

Of particular interest, however, are the means by which Communists propose to

wage the war against belief—men who are heart and soul for Communism, printed literature and motion pictures. Christianity since Pentecost has been spread by men who were on fire for the gospel which was theirs. Tracts and printed literature have been in use for several centuries. In recent years the gospel-science film has also come to be increasingly important.

By choosing such methods for their own campaign, the Russian leaders, perhaps unconsciously, are paying tribute to the effectiveness of the very means already being used to spread the good news of salvation.

## Is Your Singing Praise?

A recent review of a new book on hymnody quotes some interesting remarks by John Wesley, the founder of Methodism, on the proper way of singing hymns.

"Sing lustily and with good courage," he wrote. "Beware of singing as if you are half dead or half asleep, but lift up your voice with strength. . . .

"Above all, sing *spiritually*. Have an eye to God in every word you sing. . . . In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually."

Although these precepts were specifically addressed to choirs, they contain more than a germ of wisdom for all who share in congregational worship today. For many of us, the singing of hymns is all too likely to become a ritual with little meaning. Yet the same hymns which we often sing almost mechanically have been blessed sources of inspiration to great men of God throughout the years.

If you would make the singing of hymns an act of worship, pleasing to God and helpful in your own spiritual life, fix your heart and mind on Him who loved and saved you. Then note the message of the words and to whom they are addressed.

Many songs are hymns of praise to God. Others are gospel songs which voice rejoicing and testimony to fellow believers, sharing the blessings of Christian experience. Still others are words of

testimony and pleading to those outside of Christ.

As you make the hymns you sing the personal—and intelligent—expression of a heart of love and praise, they will become more meaningful to you and more acceptable to God.

## Looking Ahead To Founder's Week

Plans are nearly complete for the forty-fifth annual Founder's Week Conference of Moody Bible Institute, which—the Lord willing—will be held February 5-11 in Chicago.

Again this year the conference promises to be a source of inspiration, instruction and encouragement for all. Outstanding speakers from various parts of the United States and from two foreign countries are on the conference program. In addition, arrangements have been made for special music and the numerous special features which have become an integral part of Founder's Week through the years.

This year's roster of speakers includes Dr. Carl Armerding, J. Allen Blair, Dr. M. A. Darroch, William Allen Dean, Dr. G. Allen Fleece, Dr. Norman B. Harrison, Dr. Bob Jones, Jr., Mrs. Julia Lake Kellersberger, Dr. Harry McCormick Lintz, Dr. James McGinlay, Jock Troup and Dr. Leland Wang.

Founder's Week programs and other detailed information concerning the conference may be obtained by writing Henry Kraakevik, director of the Moody Bible Institute Extension Department, 820 N. La Salle Street, Chicago 10, Ill.

It is not too early to make your attendance at Founder's Week a matter of definite prayer and to put the 1951 conference and conference speakers on your prayer list.

## Formula for A Joyous Christmas

Wouldn't you like to approach Christmas with the extra satisfaction of having made someone very happy—someone far away, perhaps, from whom you expect no return?

Missionaries are far from home and loved ones. Often they hunger for spiritual encouragement, guidance and inspiration. Small wonder, then, that they write to tell us how much it means to receive the repeated blessing contained in a year's subscription to MOODY MONTHLY. Chaplains with the armed forces also write that servicemen look forward to the monthly visits of the magazine, finding instruction and help in a time of need.

These missionaries and servicemen are able to enjoy gift subscriptions to MOODY MONTHLY only because of funds supplied by readers. Just now these funds are running low. Meanwhile, nearly a hundred missionary and military subscriptions have either just expired or are expiring this month.

Give prayerful consideration to what you can do for these missionary servants of Christ and for servicemen, that they may benefit through MOODY MONTHLY's regular Christian ministry.

## Next Month—Preachers' Number

Probably never in modern times have we faced a more crucial year than the one before us. What, then, should be the course of the Church and of Christians as individuals? Dr. Oswald J. Smith gives a vigorous answer to this all-important question in "Evangelism is the Answer."

Of course you are aware of the growing perils of Communism. But do you know what Communism really is, where it came from and what it promises? Dr. F. C. Schwarz, Sydney, Australia, physician and a recognized authority on the subject, analyzes Communism from the Christian point of view. Don't miss this article!

One of the great classics of Christian literature is John Newton's *Cardiphonia*, just released in a new edition under the title, *Voice of the Heart*. With the ink hardly dry on the pages of this newly re-issued masterpiece, MOODY MONTHLY brings you one of the classics within this classic—Newton's treatise on what constitutes a call to the Christian ministry.



# With God *NOTHING IMPOSSIBLE*



Woven into the record of the first Christmas  
is a secret which can transform your own life

By Alan Redpath

**P**ROBABLY NO announcement recorded in Scripture is more strange and wonderful than the words of the angel Gabriel to Mary in the opening chapter of Luke. God had disclosed a most marvelous plan for her life. What the angel had said would come to pass, appeared completely impossible, but the answer of heaven seemed to be: "With your life alongside God's life, impotence is linked to omnipotence." "For with God nothing shall be impossible" (Luke 1:37).

Now from this we may draw one or two simple and practical thoughts. First, I see here the greatest *possibility* of life. Quite unexpectedly there had come to this young woman a tremendous privilege. She was to be God's chosen vessel by whom would come the promised Messiah, who would reveal God to a sin-wracked world.

Through the centuries God had spoken and pleaded in many different ways in order to bring men back to Himself, but in vain. Now the time had come for Him to speak His final word. He must come Himself in human form; He must live our life, triumph where we had failed; offer that perfect life of His to die in our stead. He must then return to the throne of God the Victor over death, there to bestow upon all who would trust Him His own victorious life, in order that men might be indwelt by a new nature. Only in this way could we have what we had never had before, the power to live in the will of God, in the indwelling light of His Holy Spirit.

In order to accomplish such a plan, God sought human co-operation. He

needed to find one life willing to go the whole way with Him, to face misunderstanding, suspicion and shame, in order that through that life He might come to man. No one would ever believe the story which Mary told of the birth of her son. For thirty years and maybe more, she was under a cloud of suspicion. She had to be willing to face that, indeed to face anything, if only God might be revealed to others through her life.

Perhaps you ask, "What has all that to do with me?" Everything, for God is still speaking to the world today. He is the only One who can transform life, and in so doing go to the very roots of all the catastrophe of the world in which we live.

And God's answer to the present situation is to reveal Himself to the human heart. The need of the human heart is still the same: deliverance from sin and failure. Therefore, the fundamental answer is still the same—Christ. In every instance and in all ages He is God's answer to man's need.

But in order to make Him known, God uses human co-operation. He still looks for lives willing to go all the way with Him, to endure all, to suffer all, to sacrifice all, to heed not the wounds, to count not the cost, in order that through them Christ might be revealed to others.

That is the greatest possibility of life. You may have several other possibilities before you; but the greatest thing is this, that God should make you a channel through whom He is revealed to others.

**B**UT HERE AGAIN I see, secondly, the greatest *problem* in life. Your answer to such a suggestion probably is the same as Mary's: "How can these things be?" You can think of all sorts of splendid excuses; you can say, "I have no gifts for such a task; I'm not really interested in it. I only come to church

because I've got to. I couldn't speak for Christ in my job, I'd be laughed at, and I might even lose my job. My life is such a hopeless failure anyway, no one would listen."

And yet if only you might know your life was not being wasted, that it was accomplishing something for God, that the purpose for which He made you was being fulfilled, would it not be wonderful? Of course it would.

But wait a moment. Notice thirdly, and most important of all, the greatest *power* in life. The answer of God to Mary's problem is His answer to your problem now. What was it? "The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you; and that holy thing which shall be born of you shall be called the Son of God." All that God desired of her was a yielded will. He waited for the moment when she would say, "Be it unto me according to thy word." In answer to that willingness God worked the miracle.

That same miracle took place on the day of Pentecost, when the life of the all-conquering Christ in His divine nature came to indwell the hearts of every yielded disciple. In a moment the cowards of yesterday became the conquerors of today; the powerless became the powerful; the defeated became the victorious.

What had they done? Nothing—except this: they had believed that the Lord Jesus Christ who died, the just for the unjust to introduce men to God, was the only Saviour for them, and that belief involved committal of their whole lives to Him, without a single reservation.

When they yielded, God wielded. In response to the surrender of faith came the mighty, energizing, dynamic power of the Holy Ghost—a new nature, a new life, a new victory. At once they began to speak, and God had found voices to make Christ known to the world.

That is His answer to you—not education, but regeneration; not religion, but

[Continued on page 272]

☆ Illustrated by Richard Strand ☆

A former business executive in London, England, Mr. Redpath is becoming increasingly well known in Britain and the United States as an evangelist and conference speaker. He is scheduled to return this month to his post as pastor of the Duke Street Baptist Church, Richmond, London, following speaking engagements in this country.

December, 1950

225

Once Christmas had seemed far away—  
then came the doctors' word, and the  
days rushed by with horrifying swiftness!



I WASN'T thinking about Christmas that hot July morning in 1949, even though seven-year-old Harold had teased for a "bike from Santa" again at breakfast. For the hundredth time, I said "Maybe," meaning "No, we can't afford it." But still, if anyone had asked me, I would have said that Christmas was too far away to worry about, almost as far away as, well, heaven, perhaps. I didn't realize that morning how close they both were.

I was in the kitchen getting lunch when I heard shouts in the backyard. Looking out the window, I saw the neighborhood gang. Then I saw my Harold in the midst of them, holding his head.

"He fell," the biggest boy explained. "Nobody pushed him, he just fell."

I put my arm around Harold and brought him into the kitchen. Then I bathed the small cut on his forehead and bandaged it.

"Does it hurt?" I asked.

"Nope," he told me.

But after a day or two, I realized the cut wasn't healing the way I thought it should.

"Why not take him to the doctor on the next block?" his father suggested. "It'll cost only two or three dollars and you'll feel better."

Next day, the doctor looked at the cut, smiled at me over Harold's dark hair and said, "Nothing but a scratch. Mrs. Balben, I'll dress it for you. And if it'll make you any happier, I'll X-ray his head in the bargain."

Two days later, the doctor called me on the phone. He sounded gruff and in a hurry.

"Can you stop by this afternoon?" he asked. "You needn't bring Harold," he added, then hung up.

"Not bring Harold? That's funny," I thought. I thought it even more odd that the doctor should close his office door so carefully behind me and that he should help me into the big leather chair in front of his desk. After he sat down facing me, he drew a few circles on his prescription pad. Then he filled his fountain pen, slowly, twice.

Finally he looked at me. "Mrs. Balben," he said, "there's something very wrong with your son's head."

I leaned forward in the big chair. "The scratch—" I started to ask.

"No, not that," he answered. "It's something deeper than a scratch."

Then, as I dug my nails into the shiny leather arms of his chair, he told me about a boy's brain and all the diseases

that can cripple it. He drew pictures and carefully explained about growths and tissues and nerves. I sat and heard his jumble of medical terms and involved explanations till I felt dizzy.

But what he said that afternoon added up to this—something was wrong with Harold's head, with his brain. The doctor couldn't give me a definite diagnosis, but he did know that Harold must be operated on, immediately.

I WALKED HOME slowly. Two youngsters whipped by me on their tricycles. I thought of my boy and how badly he wanted a bike. Then I went in the back door and started supper.

Next day, I watched Harold closely. Was I imagining that his eyes crossed when he looked up at me? I saw him stumble twice on our flat linoleum floor and knew it wasn't my whimsy. I called the doctor that afternoon. "You make the appointment," I said. "Harold must be operated on."

I've tried to forget those sleepless nights when he was in the hospital, nights when his father and I said to each other, "Everything's going to be all right. It can't happen to our boy." We prayed, confused and embarrassed prayers, because we hadn't talked to God for a long time. I tried to remember the prayers I had learned in the little French Catholic church I grew up in. But mostly, I begged God over and over, "Don't let it happen to our Harold."

But it did happen to our Harold. On August 19, he went to the operating room of one of the finest hospitals in the country, fortunately not far from our home. But the doctors never completed that operation. Within hours, we had our diagnosis. Our son had cancer of the brain. There was no hope, not even any use to operate. Harold couldn't live till Christmas, the doctors told us.

Not be here Christmas? I asked myself. But that was impossible. He loved Christmas so. But the doctors had said he would be dead by Christmas, that same Christmas that had seemed so many leisurely

months away in July. It began to rush toward me with horrifying speed. Every hour brought it closer. And when it arrived, he would be gone.

I tried to pray again, but I couldn't. "God," I said bitterly, "Christmas is a time to give, not to take away." Then I asked myself, "But what do I really know of God or heaven, anyway?" Suddenly, I realized that perhaps my small son knew more about heaven than I did.

I REMEMBERED the day, two or three years ago, when he and his brother and sisters had started off to Sunday school for the first time. A neighborhood boy teased me to let them go with him to the Salvation Army Sunday school down the street. From that first day on, Harold and the others went every Sunday.

I remembered, too, when he had enrolled as a Junior Soldier in the Salvation Army just last spring. He raced home from Sunday school to tell me all about it.

"It means that I accept Jesus as my Saviour," he explained. "I signed this."

He showed me a pledge, trimmed in yellow, with the American flag on one side, the Salvation Army flag on the other. "I have seen myself to be a sinner, and forsaking my sins I am now trusting in the Lord Jesus Christ as my own Saviour, and I believe that His blood does cleanse me from sin. I will strive by His help to live as His loving and obedient child all my life, and to be His faithful soldier," I read. Beneath that, I saw his crooked scrawl, "Harold Balben."

Then I remembered how he talked about heaven. His Sunday school teacher told her class about heaven so often that Harold talked about meeting Jesus there as if it were as close as the next town. He'd curl up in a chair and sing as loud as he could, "When by His grace, I shall look on His face, that will be glory for me." "Heaven must be a swell place," he'd say.

As "A Time for Giving" implies, Mrs. Balben is a mother and homemaker who resides in Somerville, Mass. Highlights of the story recounted here were dramatically headlined in eastern newspapers about a year ago. Mrs. Bailey, who makes her home in Boston, Mass., is a frequent contributor to *Moony Monthly*.

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(A.S.V.)

## AS TOLD TO FAITH COXE BAILEY



Boston Herald photo. Illustrated by Richard Strand

Three weeks after the doctors had told us about Harold, he came home from the hospital. He looked pale and every so often he touched the bandage on his head in bewilderment. But he was still Harold.

"Can I have a bike, Ma?" he teased almost every day. "Can I have a bike for Christmas?" Saying no was harder than ever, but how could I pay doctors' bills and still buy a bicycle on Henry's factory pay?

In a few weeks, Harold stopped trying to play around the house. Instead, he sat very still all day, slumped over a little to one side in a chair. After a while, I forgot to suggest that he get up in the morning. Then he started having trouble eating and keeping down solid food.

For a while, his father and I demanded that God save our boy. At first, we believed He would. But as Harold weakened, we knew the doctors were right, that he couldn't live much longer. I grew more and more bitter that God in heaven

should take away our boy at Christmas. Yet, at the same time, I knew that I had to tell Harold he was going away soon to be with the Jesus he loved.

One afternoon, I sat down by his bed to do my mending. "May I please, please, have a bike when I get well?" he teased. I kept on with my mending, but I said very slowly, "Harold, what would you say if I told you that instead of getting well, you're going away forever, that you're going to heaven to see Jesus?"

He lay back on his pillows and was very still for a second. "Heaven?" he he said. "Will I have a new bike there?"

"Yes, Harold," I told him, "you're going to heaven pretty soon and you'll have a golden bicycle when you get there."

He grinned. "O boy," he said. "Heaven is wonderful. I heard all about it in Sunday school. Jesus'll be there." Then he closed his eyes.

Soon after that, we took him to the hospital. There he would have the care he needed and that I couldn't give him at home. Christmas was coming on fast.

Since Harold's operation, his Sunday

school teacher and some of his favorite Salvation Army Senior Soldiers had been in and out of the house day after day. When I met them next at the hospital, I told them what I had said to Harold about heaven and his golden bike.

"Maybe I did wrong," I said hesitatingly, "I don't know very much about heaven and maybe I said the wrong thing."

Next day, the Captain from the local Salvation Army headquarters called me. "We're going to give Harold his bike here and now," he said. "It'll be our Christmas present."

"But, Captain," I reminded him, "he won't be alive on Christmas Day."

"Probably not," the Captain said. "So we're going to give him the biggest Christmas party he's ever seen, right now, in the middle of November."

In the next week, the Captain canvassed the local stores. To sales girls and store managers he told our Harold's story and how he'd never see another Christmas. Within one week, he col-

[Continued on page 254]

## The Glories of Christ ★ ★ ★ ★ By G. COLEMAN LUCK

**O**PENING with a declaration concerning the Son of God, the writer of the Epistle to the Hebrews immediately bursts into a sevenfold description of the Lord Jesus Christ.

☆ *He is the Heir*—"whom he hath appointed heir of all things." Note that this is placed first. Even before the universe was created, the Father had selected an heir—the Son. It is blessed to recall that His redeemed ones are "joint heirs with Christ" (Rom. 8:17).

☆ *He is the Creator*—"by whom also he made the worlds." Other passages, such as John 1:1-4 and Colossians 1:16, clearly identify Christ as the Creator of this universe. Here, however, the Greek word translated "worlds" signifies "ages." Probably the reference, therefore, is not so much to the material universe, but rather to "the plan and arrangement of the various dispensations through which the created world has passed, is passing, and will pass" (Griffith Thomas).

☆ *He is the brightness of God's glory*—"who being the effulgence of his glory" (A.S.V.). Webster's Dictionary defines

"effulgence" as "radiant splendor." God in His essence cannot be seen nor even approached; Christ is the manifestation of what God is, the radiant splendor of God, even as the Shekinah glory in the tabernacle and temple of old. This description certainly affirms His essential deity and oneness with God.

☆ *He is the express image of His person* (or "the exact representation of His being"). The word here translated "express image" is the Greek *charakter* (from which comes our English word character). According to Thayer's *Lexicon*, this word refers to the instrument used in engraving or carving, i.e., a stamp or die. The thought is that in Jesus Christ we have a complete and exact manifestation of the character of God. We were created as "copies," since we were made in the image and likeness of God. Our Lord is the Original, so that one who has seen Him has seen the Father (John 14:9).

☆ *He is the Sustainer*, "upholding all things by the word of his power." He is not only the Creator, but the One who

upholds the universe, who supplies the energizing power for it to continue in existence and operation. He is the God of providence as well as the God of creation.

☆ *He is the Redeemer*—"when he had by himself purged our sins." The literal translation is, "made purification for sin." Why did this glorious Person just described come to earth? Because of sin. The full story is told later in the epistle. In this passage, sin is viewed as a defiling, contaminating thing from which we need to be purified. Praise the Lord, His death has accomplished this, and purification is now available to all!

☆ *He is the great, ever-living High Priest*—"he . . . sat down on the right hand of the Majesty on high." To sit indicates that one's work is complete. The presence of our risen Saviour, seated in heaven, speaks not only of the completed work of redemption which He has wrought, but also means that we have a great High Priest—an Advocate, an Intercessor—who is able to save "to the uttermost" (Heb. 7:25).



# Fishing for men

By GIPSY SMITH



A grand old master speaks on the art of soul-winning

**I**F you want to do the work that Christ established the Church to do, you will have to get outside your buildings. Our Lord did not say, "Build a church and wait until the people come to you." He said, "Go to the people." From where you live, right from where you sit, there is a high road to every unsaved man, and when you want to, you will find it.

I know what we do in England when we want to get a man's vote at election. It doesn't matter how far he lives from the polling booth, somebody finds the way to his cottage, house or mansion. Somebody goes and knocks gently and politely at the door and asks in a very respectful manner to see the proprietor, tenant or owner.

If he is invited to come in to see the head of that household, when he gets into the room, no matter though the man may be the poorest, if he has a vote, the visitor treats him as a perfect gentleman. If he has a bird in a cage, that bird is the most beautiful in the world, the sweetest singer ever heard! If he has a flower full of consumption, the visitor never saw a flower like it! If there is a dog playing on the hearth, he tries to get friendly with the dog; and if there is a little child playing about the floor, he gives it a penny or more! Sometimes he takes the child on his knee, and even though its face may not be altogether as clean as it might be, he will kiss the child—but he has his eye on the vote all the time!

The vote getters spend time with that man and talk until they think they have him. If they are not sure, they come

again and again and again, until they are sure that they, or the other fellow, has him. When the day of voting comes, they are not content with letting him walk to the polling booth. They are so anxious to see that man landed that they send a carriage and bring him up in style to vote.

But when the election is over and you want the same man to come to church, you ring a bell or you give a tract or send somebody else to give it. Remember, Jesus Christ did not send His love to the world; He came and brought His love

with Him. If you go at all for that man to get him to church, you go with a scent bottle in one hand and a tract in the other.

I submit that this is largely how Christian workers on four English-speaking continents have been trying to save the man in the street, and he sees through the fraud. He says, "When you wanted my vote, you could come for me; when you want me to come to church and you meet me on the street and my face is black, you do not know me. When you want me to go to church as much as to the polling booth, you church people will take as much interest in getting me there."

It is time we ceased cant and humbug and began to live our religion as Christ would have us do.

**I**F YOU WANT to catch men you cannot do it by fits and starts. It is a life work. It is easier to capture a city than to convert a soul. It is blood, and tears, and agony, and a weary body, and

sleepless nights, and suffering, and sacrifice, and loss, and heartache, and Good Friday, and Calvary—and heaven in it all! You cannot do it by spasmodic efforts. It needs three hundred and sixty-five days in the year, every moment of which shall be consecrated to God and humanity.

If you are going to fish for men, you must treat them with common sense and respect. I remember fishing in western England. I got a rod and line and hook and float and a worm, but it was the wrong worm, and I fished for two hours and did not get a bite. An old fisherman came along and said, "Well, Mr. Smith, what are you doing?"

"I have been sent down here to rest," I said, "and I have been fishing."

"Well, you won't catch any fish with that bait," he told me.

"It is the best I have," I replied.

Away went the old chap and came back with some special kind of fish cut up. "Try this," he said. In half an hour I got a bucket full of fish. I changed my bait; that was all.

Some Christian workers have been fishing with one bait for ten or twenty years! While you have been fishing with the same old rod, same old line, same old hook, same old bait, and dreaming and hoping something would happen, the people have been drifting away from you and your bait. Now you will have to launch out into the deep and get where the fish are.

I found out another way to catch fish when I was a Gipsy boy. When I went to a trout stream and they did not take my bait, I partly stripped, took my boots off, and got in and began to feel for them. I hooked them on. There is such





a thing as tickling trout. There are times when we have to get in and hook souls on.

Your magnificent discourse is no good, your ten thousand dollar organ is no use, and your beautiful high-toned music won't do. Somebody down there has a broken heart, and it needs to be handled and healed by loving, tender, Christ-like hands; it needs the throb of a warm heart, the whispering of a soul that has gone through the same experience.

**D**O YOU KNOW that some of the greatest souls have been converted through the agency of unknown people? Some of the biggest fish that ever shone in gospel story have been caught by men not known. We would never have heard of Andrew if he had not been Peter's brother. Andrew immortalized himself by giving to the day of Pentecost its first and mightiest preacher. Who knows the man's name that pointed C. H. Spurgeon to Christ? I lived close to the little church where he was converted. The world does not know the man's name that pointed Spurgeon to Jesus, yet everybody that knows anything religiously knows Spurgeon's name.

There was a little man many years ago working on the roads in England with his pick and shovel. He was happy as a saved man knows how to be, his face shining like a quarter of an acre of sunshine! Nearby was a Gypsy camp, and a Gypsy man without God, but longing for Him. He had never looked inside a Bible in his life, did not know A from B, and away back in his Gypsy tent were five little motherless children. He saw the roadman singing about his work, and went up and told him about the burden he had on his heart.

The little roadman laid down his shovel and said, "I know what you want. You want Jesus!" And he preached

Christ to that rough Gypsy man and led him to Christ. That Gypsy man went back to that Gypsy tent and led his five children to Jesus. That tent was lit up like an old cathedral, and some of the light that streamed out of that Gypsy tent is shining here and now.

We do not know the old roadman's name, but he did something that day that has made heaven pulsate with hallelujahs. What you need to do is to let every fiber of your being, every thought of your mind, every pulsation of your heart, every moment of the day be kissed by the power of the cross into the transparent, beautiful thing that God Almighty means your life to be! He will lift you into partnership with Himself. The greatest honor that heaven confers on a human soul is to make him a co-partner with God, the Infinite, to save the world.

The Lord never saved you simply to take you to heaven. If He had meant only that, He would have taken you the day He saved you. "Ye are the light of the world." "Ye are the salt of the earth." If those statements mean anything, they mean that we are to help God make His world better. Oh, do not let these waves of joy and these songs of victory evaporate into sentiment which is only emotion! Go to work and do something.

**I** BELONG TO A CHURCH that has never known a Sunday in twenty-one years without conversions. There is the Acts of the Apostles up-to-date. We have the apostles, and the acts too. This church has grown from forty-five names to more than six thousand. I don't know anything in the world like it. I have been around the world once, have been on your grand continent six times, have been to Africa and Australia; but I have seen nothing that approaches that work in Manchester. If I were to give you

a half hour talk on that church, it would sound like a romance.

It owes its growth to personal work. We have a band of twenty women who are engaged in mission work. One little woman who had just begun the work said, "I will try to have a midnight meeting of my own."

She went and got a little church building in a suburb of Manchester and filled the place with drunken men and women of the streets. Among those who came forward at one invitation was a drunken woman, who was saved.

After her conversion she came to this woman. "Sister, my husband is in jail. I helped to make him drunk. I quarreled with him, and we got fighting, and he thrashed me and was sent up. He is coming out on Thursday. Nine of his companions are going to meet him and make him drunk, but I wish you would meet him instead. If you could only get hold of him! I have given my heart to God, and I would like to have him get what I have."

Thursday the sister went to the prison where she found the nine men also waiting. When she appealed to the governor or head of the prison, he advised her to go away for an hour and he would try to discourage the men. Returning, however, she found them still there.

"Here, sister," they said, "we have given up our work to meet this man."

"You declare he shall go home drunk," she answered, "but I declare he shall go home sober."

Then the thought came to her, "Why not try to save these men also?" So she said, "Men, if I try to get him out, will you all come and have breakfast with me?"

They looked at one another, and breaking to nine men who had been sleeping as if they had a glue brush between their teeth was wonderful. So they agreed

[Continued on page 287]

## GIPSY SMITH

**T**HE most treasured things in my home are two pictures. One is the picture of the wagon in which my mother died, and the other is a picture of a group of gypsies. I never sleep in that room without looking at these pictures and saying to myself: 'Rodney, you would have been there today but for the grace of God. Glory be to His name forever!'

These are the words of Gipsy Smith, who frequently recalled his humble birth and the goodness of God which led him from a gypsy tent to the evangelistic pulpit.

His real name was Rodney Smith. Born March 31, 1860, in Epping Forest, England, of gypsy parents, he grew up in the woods and along country roads. At an early age he joined other gypsy children in going from door, to door, selling clothes pegs and other items made by members of his family.

The remarkable conversion of his father (to which he alludes in the accompanying article) was followed by his own decision to believe in Christ, a step taken when he was sixteen. Almost immediately he began to teach himself to read, drawing his first lessons from signs over various village shops.

His evangelistic career began at the age of seventeen under William Booth in what later became the Salvation Army. He brought to the pulpit a passion and zeal which soon made him a mighty instrument for God in England. His ministry also extended to other parts of the world, including the United States, which he visited more than thirty times.

In spite of gradually declining health during his later years, he continued active until shortly before being called to be with the Lord in 1947. Death came to the eighty-seven-year-old evangelist on August 4, three hours out of New York City, on board the *Queen Mary*.





# SCRIPTURES *for*

*In the nation's largest city,  
God's Word is still a hammer,  
a fire and a sharp sword*

**T**o the Slovenian woman being detained with other immigrants on Ellis Island, it was a wonderful gift indeed—a Bible in her own language! Opening the Scriptures for the first time, she read eagerly during the remainder of her two weeks' detention on the island.

Three years later she saw and recognized the representative of the New York Bible Society who had given her the Bible. Eagerly she explained how his precious gift had been the sole means of bringing her to Christ. Not long afterward she returned to her native country where she told her story over and over again. Since no Bibles were available, she distributed her own, page by page, until when she returned to America her Bible was less than half its original size.

Over and over again, in the shadow of New York's skyscrapers, many such stories are being written as Bibles are placed in the hands of some of the millions who live, work and die in the nation's largest city. Every day brings fresh proof that the Word of God is indeed "quick and powerful and sharper than any two edged sword," speaking with a clear, insistent voice to the hearts of those in every walk and circumstance of life.

Bringing the printed Word to men, women and children of the city and the city's harbor has been the privilege of the New York Bible Society since 1809. In that year—the year James Madison was inaugurated third President of the United States—the Society was organized by a group of New York business men. Its purpose was to provide every person in the city with a copy of the Scriptures in his own language at a moderate price if the individual could afford to pay, free if he could not. Through the years the work has continued. This December

Dr. Fant is general secretary of the New York Bible Society.

as the Society observes its 141st anniversary it will have distributed nearly thirty-two million Bibles, Testaments and Scripture portions.

New York City today is a unique mission field. A modern Babylon of speed, science and commerce; of steel, brick and stone, it shelters nearly eight million people—more than live in thirteen of the less thickly populated states and the District of Columbia. Every five minutes on the average a child is born somewhere within its borders. Among its millions are more Jews than in Israel, more Italians than in Rome and more Negroes than within any other equal area on the face of the earth—along with numbers of Russians, Syrians, Turks, Armenians, Spaniards and others of foreign birth.

**H**OW IS THE WORK of getting the printed Word to these millions carried on? First, through some 1,500 churches and Christian agencies in the city. These include the Salvation Army, various rescue missions, the Christian Business Men's Committee and hundreds of individual volunteer missionaries and Christian workers. Bibles and Scripture portions are made available without charge to these organizations and individuals for free distribution to those who need them.

In addition, twenty Bible Society agents carry on work among special groups which might not otherwise be reached. Some of these representatives are charged with Scripture distribution among incoming immigrants. Others are responsible for a similar work among seamen entering New York's busy harbor. Bible distribution in the city's hotels, among the sick in hospitals, among the blind, among Jews and various foreign language groups is also carried on, each an important phase of the work.

Many have been the adventures in giv-

ing out the Word and many the trophies of grace which God has given during the Society's 141 years of ministry.

Take Phillip Grossfeld, for example—a Jew brought to the Lord through the gift of a Gospel of John. Phillip was born in Poland of orthodox parentage. At twenty he was conscripted into the Russian army. Upon his release he settled in Memel, Lithuania, where he developed a prosperous business. In 1931 as the waves of Nazi persecution rose higher and higher, he escaped to the United States. But as the depression was on, he could not find work and became greatly discouraged.

One day while sitting on a bench in Bryant Park, friendless, forsaken and forlorn, an elderly Christian placed one of the Society's Gospels in his hands. The cover was red, and at first Grossfeld pushed it aside as Communist literature. Then catching a glimpse of the words "St. John," he remarked to the stranger: "This is not for a Jew. What need have I of a book and a dead saint? If you would pass around some sandwiches, I would take one."

Undaunted, the Christian worker replied, "Don't you know that this little book is food—spiritual food? But come along with me, and I will get you a sandwich."

True to his promise, he provided Grossfeld with something to eat, then took him to the Times Square Mission where Phillip listened to his first gospel service. He talked with a personal worker, and found the Lord. When he arose from his knees, a lady worker said to him, "Phillip, can't you smile?" Grossfeld could not recall that he had smiled for at least three years, but together they went over to the piano and soon were singing,

*O happy day that fixed my choice  
On Thee, my Saviour and my God!*

Ten years have passed, and Phillip Grossfeld is now a mature Christian. He has established a home, and both he and his wife are engaged daily in full-time Christian work among the Jews of Newark, N.J., seeking to win their own people to the Lord.

**Q**UITE A DIFFERENT aspect of the work of bringing the Scriptures to New York's millions is the ministry among the blind. For twenty-one years Mary Keebler, herself sightless since childhood, has visited in the homes of

# skyscraper Land

By DAVID J. FANT

the blind of the city, distributing the Scriptures and teaching them to read braille.

Last spring I accompanied her to the home of a pupil, Gayle Peters, whom she had been instructing since the first of the year. I found he was an elder in a Presbyterian church in Harlem, had been an employee of the post office for twenty-four years, and on the side had done considerable concert singing. Two years earlier he had lost the sight of one eye, and for a year he had been totally blind.

On the day I called he had progressed sufficiently in his lessons to read a little. At the conclusion of the visit I presented him with a copy of the Psalms in braille and asked him to read a verse of my choice as his first selection. What a thrill it was to hear him slowly spell out the words of the opening verses of Psalm 103: "Bless the Lord, O my soul; and all that is within me, bless his Holy name. Bless the Lord, O my soul, and forget not all his benefits."

A few days later I received a beautiful letter of appreciation for what the Society's ministry had meant to him during his period of critical readjustment. "I thought life held nothing more for me and I was completely discouraged," he wrote. "But now I feel that I can resume a normal life: I can read; I can attend church; and best of all, I can feed on the precious Word of God."

**A**PPROXIMATELY 65 per cent of the city's residents are of foreign birth or of foreign or mixed parentage. Accordingly much of the work of distributing the Scriptures is carried on among foreign language groups using Scripture portions in more than sixty languages.

On one of my visits to Staten Island, I was introduced to Jerry the Protestant, who like the renowned William Carey is a mender of shoes. He has a shop located on one of the principal highways where texts on the wall proclaim his faith to all who enter.

Jerry is an Italian—a happy, active Christian. Customers of all faiths, cleric and lay alike, do business with him. Within his reach are three large Bibles, one in Yiddish, another in Latin paralleled by the Douay Version in English, and a large Italian Bible. At the first indication of interest, Jerry selects the Bible best suited to the need, witnesses for his Lord and gives out a Gospel.

Jerry—his full name is Gennaro Baldassare—came to New York City from Italy in 1920, seeking political and religious freedom. As soon as possible, he applied for his first naturalization papers. Soon after he had located in Stapleton on Staten Island an agent of the Society gave him a Gospel in the Italian lan-

[Continued on page 290]



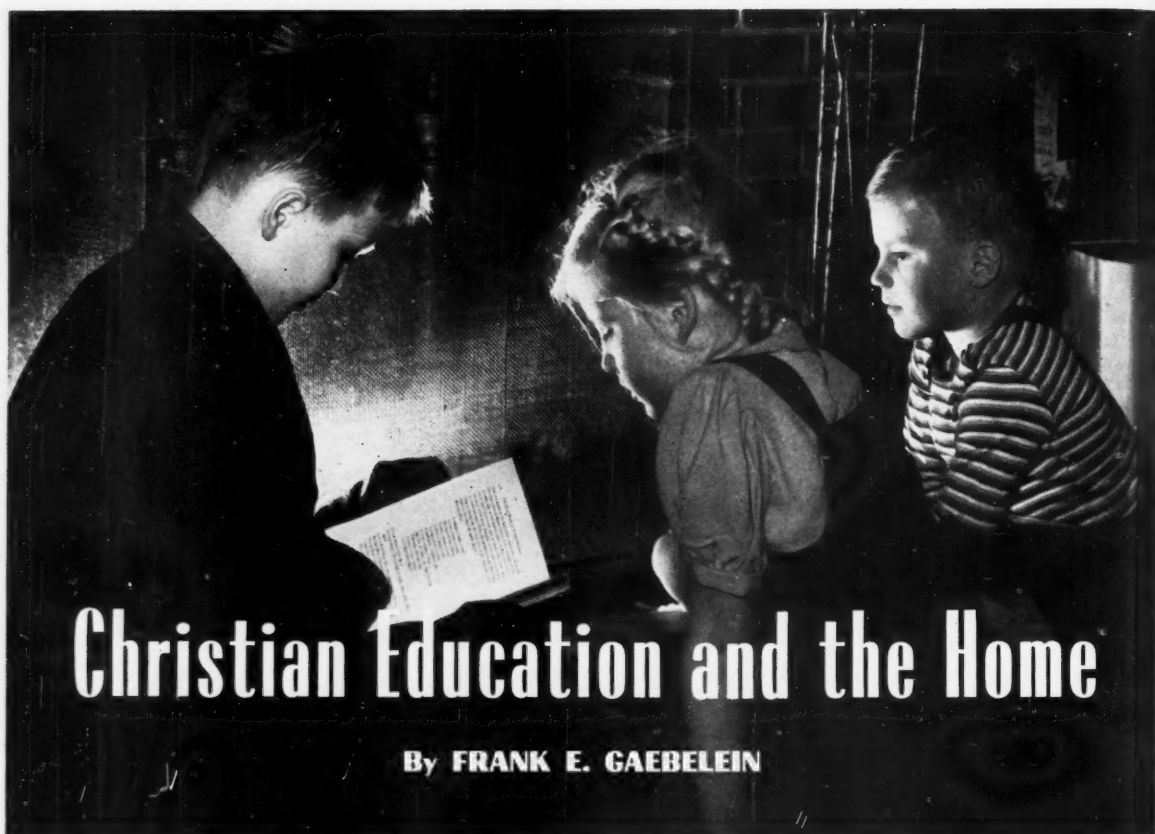
Distributing the Scriptures at Union Square, heart of a great Jewish business district.



Left, Jackie Robinson and Roy Campanella, Brooklyn Dodger baseball stars, receive Bibles from Harold B. Prestlove, vice-president of the New York Bible Society. At right, Gennaro Baldassare, better known as Jerry the Protestant, in his shop where he combines shoe repairing with pointing souls to Christ. Below, Mary Keebler, Bible Society worker among the blind, with Gayle Peters as he reads from the book of Psalms. New York Bible Society Photos







# Christian Education and the Home

By FRANK E. GAEBELEIN

Carew photo



## Part II

**A** FOURTH MARK of a Christian home is the fact that in it children are trained in accord with the Word of God. This means that parents must see their children as God sees them and as the Bible reveals them. In short, Christian training rests upon a sound anthropology or doctrine of the nature of man. There is a wide cleavage between the sentimentalism of much modern educational theory and the plain facts of human nature as set forth in the Bible. Christian parents, however deep their love for their children, must

A portion of a chapter from *Christian Education in a Democracy*, the NAE report on Christian education to be published early in 1951 by Oxford University Press, Inc. Chairman of the NAE committee, Dr. Gaebelein is headmaster of Stony Brook School. Other members of the committee are: Robert L. Cooke, Ph.D., chairman Department of Education, Wheaton College; Mark Fakkema, executive secretary, National Association of Christian Schools; Ruth Eckert Paulson, Ed.D., professor of higher education, University of Minnesota; Carl F. H. Henry, Ph.D., Th.D., professor, Fuller Theological Seminary; Harold L. Kuhn, Ph.D., professor, Asbury Theological Seminary; Leslie R. Marston, Ph.D., D.D., LL.D., bishop, Free Methodist Church; Stephen W. Paine, Ph.D., LL.D., president, Houghton College; S. A. Witmer, LL.D., president, Fort Wayne Bible College; and (ex-officio) Enoch R. Dyreness, LL.D., registrar, Wheaton College, chairman of the NAE Commission on Education during the preparation of the report.

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be clear-eyed enough to see that they need the same Saviour as themselves.

Therefore, evangelism has its place in the home. Becoming a Christian is not automatic. It involves a decision of the will, even though that decision may have been made early in childhood. Earnest parents may not always find it easy to talk to their children about the Lord. But they should. Children are born into Christian homes, but they are not born as Christians; they come into the world as sinful human beings, needing a Saviour. The home, because of the depth and pervasiveness of its atmosphere, is a natural place for evangelism.

Yet with all their longing for the conversion of their children, godly parents should temper their zeal with tact and good sense. Any such thing as a stereotype of Christian experience must be avoided. The wonderful figure of speech in Jesus' conversation with Nicodemus likens the Spirit's work in regeneration to the wind blowing "where it listeth."<sup>1</sup> The figure shows the infinite variety of the Spirit in dealing with the human heart. While for some, usually in adulthood or adolescence, He may come in mighty, rushing power; with others, as small children, He may work softly and gently. But He is the same Spirit and He imparts life, whether His first minis-

<sup>1</sup>John 3:8.

trations are later remembered or not.

One of the overlooked elements of Christian personality is balance. It is greatly needed, especially by parents who are in earnest as to the spiritual nurture of their children. Want of it in a Christian home can lead to a type of parental training which will wither rather than nourish religious growth. English literature contains in Sir Edmund Gosso's *Father and Son* a brilliant but tragic picture of how a devout father, despite the best of intentions, turned a gifted son forever from evangelical religion. And though even the most pious father today hardly approaches the zeal of the older Gosso, the book can still be read with profit.

The truth is that Christians are liable to the same mistakes as other parents. For one thing, no fathers and mothers can indulge with impunity the tendency to overshelter their children. Christians need to be reminded again and again that their children belong not to them, but to God. Children may be taught and advised and, above all, prayed for. But their decisions, as they reach years of responsibility, must be their own.

One of the most common errors<sup>2</sup> of Christian parents who would go all out in God's service lies in unwillingness to let youth exercise the power of choice sufficiently early to develop strong moral

<sup>2</sup>Other errors include the compromise of moral convictions because of social pressure, the failure to show children that they must move against the current of a world at enmity with Christ, and, of course, overt indulgence.

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fiber. The essence of personal Christianity lies in the accountability of the individual to God. In this sense, the training of children in a Christian home must be seen as a process in which, step by step, the saying of "no" to what is wrong moves from parent to child.

The only lasting discipline of the will comes from within, as the whole personality is submitted to Christ. Youth who have learned the way of self-discipline through dedication to the Lord will not be in revolt against the reasonable restraints of consistent living.

Though no one would argue for deliberate exposure of youth to the allurements of sin, there is a challenge for overprotective Christian parents in this sentence from Milton's *Areopagitica*: "I cannot praise a fugitive and cloistered virtue unexercised and unbreathed that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat."<sup>3</sup>

Christianity is a religion of independence growing out of continued dependence upon God. The person who, being at peace with God through the reconciling work of Christ, has submitted himself to the divine will should be willing to stand for the right at all costs. The aim of believing parents should be to develop in their children a progressive freedom from parental control, based on an increasing submission to God, which will make them independent Christian personalities. To this end there comes a time when home ties must be broken. The experience of going away to school or college, particularly if the institution to be attended is Christian, can here be a great factor in helping youth reach maturity.

Along with balance, Christian parents need patience, which in its New Testament usage signifies endurance. When the best of home training and the most discerning handling of a boy or girl seems to bear little fruit, the familiar proverb carries a message of comfort. For Solomon's words, "Train up a child in the way he should go; and when he is old, he will not depart from it,"<sup>4</sup> mean exactly what they say. And they say of the child, "when he is old"—not when he is thirteen or fifteen or nineteen.

Christian fathers and mothers should cultivate the long view. It may take years to vindicate the early training of a home in which youth have been given an example of consistent Christian living and in which they have been trained lovingly, prayerfully, patiently, and with consecrated good sense.

But those who would serve God through their homes are not fighting a solitary battle. There is One who is with them. Like the apostle they may say, "I can do all things through Christ who strengthens me."<sup>5</sup> Parents who take Christ into partnership are not struggling blindly and hopelessly; divine grace is at their disposal. Therefore, the home where husband and wife are well adjusted to God and each other, and where



### Thoughts for Parents

☆ "The training of children in a Christian home must be seen as a process in which, step by step, the saying of 'no' to what is wrong moves from parent to child."

☆ "The formation of Christian character means the integration of personality . . . about the person of Christ."

☆ "Christianity is a religion of independence growing out of continued dependence upon God."

☆ "Regardless of what some psychologists say, it is no favor to any child for parents to abdicate as disciplinarians for fear that thwarting harmful desires may deform personality."

—From "Christian Education and the Home"



the love of Christ reigns, is a home from which Christian children will come.

**B**UT SECULARISM is subtle, and it opposes with plausible arguments the call for a return to the Christian home. Typical of the way in which it soothes the conscience of the parent who is letting the religious training of his child go by default is the "let-them-choose-for-themselves" theory. According to this idea, the personality of the child must at all costs be respected. Therefore, no one, not even a father or mother, should attempt to teach an immature youngster a particular faith. Far better, according to this idea, to let the child grow up untrammelled by any religious teaching at all. Then, when he is old enough, he will be able to survey the various faiths and pick the one which appeals most to him. After all, one religion is as good as another; what really matters is not what one believes, but whether he is sincere.

The argument throughout is so completely at variance with Christianity that it needs no rebuttal here. The fact, how-

ever, that a not inconsiderable number of parents of intelligence and education are deluded by it shows the extent to which the spiritual heritage of many Americans has been dissipated.

A striking example of this line of reasoning appeared in a national magazine which is publishing a series of articles entitled "Profile of Youth." Representative boys and girls from varying social strata are written up at length. One article portrayed an upper middle class family in a fashionable suburb of a great midwestern city. The father is a professional man, the mother a graduate of a leading Eastern college for women. They have one child, a student in high school. The profile describes this boy: an honor student, athletic, socially accepted, a youth of great promise. It is evident that he has been given, as the saying goes, "every advantage." But has he? One wonders, for this is a family content to live without God, as the following paragraph makes clear:

"Just as Jim's room is his own, so are his convictions. Neither he nor his parents attend church: 'We have tried to keep Jim's mind open for later influences he will meet,' and although Jim isn't sure about the existence of God ('I think science has pretty well proved evolution'), he wants to read the Bible through some day, 'so I'll know what I'm talking about.'"

But parents who adopt this attitude are not really letting a child "decide for himself." On the contrary, they are deciding for him—in favor of godlessness and against Christianity.<sup>6</sup> As Dr. Robert McCracken says, "The parent whose attitude is 'let him decide for himself' will find that when the child has grown up, no decision remains to be made, for the reason that it has already been made." This is only logical. Most influences outside the home are secular. Therefore, the boy or girl who is given nothing religious in home, church, or school is under constant exposure to irreligion. *For the world is not neutral.* It takes a stand, and its stand is against Christianity.

In their studied avoidance of religion many Americans resemble the Eastern sect about which Dr. Walter L. Lingle, president emeritus of Davidson College, tells. One day a man with a dark complexion consulted him about joining the Presbyterian church. Inquiry revealed the man to be an Egyptian. When asked about his religion, he said he had none; and when questioned as to the religion of his parents, he replied that he did not know what it was. They were Druses, a mystery religion the members of which are sworn not to reveal to their children what they believe until the children reach the age of twenty. But this man had left home before twenty and therefore never learned his parents' faith. "That," says Dr. Lingle, "struck me as a strange kind of religion and a strange kind of parents. But on second thought

[Continued on page 252]

<sup>6</sup>The Ladies' Home Journal, December, 1949.

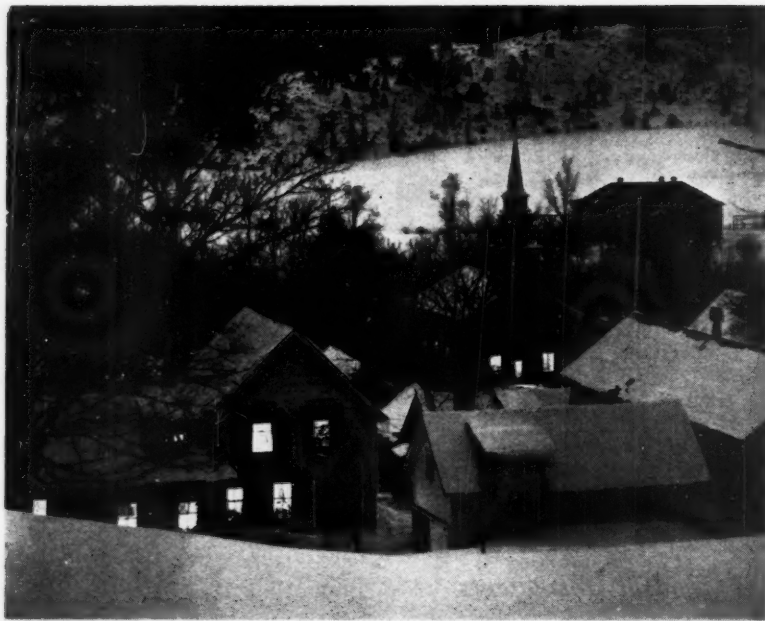
<sup>7</sup>It is worthy of note that in Russia the individual may practice what religion he will after he reaches the age of eighteen. Communism knows the time of life when most of the spiritual commitments are made.

<sup>8</sup>Cf. The New York Times.

<sup>3</sup>The Works of John Milton, London, 1851, Vol. IV, pp. 411, 412.

<sup>4</sup>Proverbs 22:6.

<sup>5</sup>Philippians 4:13.



Devaney photo

## WINNING THE CHILDREN

# The Art of Following Through

By LIONEL A. HUNT

**D**EALING with children in evangelistic campaigns has several advantages over dealing with adults. Since child audiences generally offer a representative cross section of the entire neighborhood, they are about 90 per cent unsaved and 10 per cent saved. Adult and youth audiences today frequently reverse these figures, since they come mostly from the churches. Thus the child audience is a fertile field for evangelism, a real missionary field at home. Moreover, nearly the entire child audience can be linked with the church, since it has been gathered from the neighborhood.

As a rule, many parents are also present in children's gatherings, far more than at the church's Sunday services. On more than one occasion I have seen a mother sit in a group with her child and accept Christ alongside her little one. What a blessed experience!

Perhaps one of the most outstanding results of children's evangelistic campaigns, however, is the conversion of many of the church's own Sunday school children, who have heard the gospel for years and are awaiting just such an opportunity of taking that step for Christ.

Another is the introduction to the

church of scores of children too shy otherwise ever to cross the threshold. Once the mystery of what lies behind those big doors is dissolved and the unconscious dread of what takes place inside is removed, that child is a thousand times easier to link with the Sunday school.

As a result, the Sunday school benefits in a marked way. Not only is attendance increased, but the spirit of the Sunday school is bettered by the greater proportion of converted children. Since the truly saved do not tend to drop out at the usual early age, the school is stabilized. These benefits are especially marked if full advantage is taken of the opportunities opened up by the campaign. Capitalizing on these advantages is the purpose of what we may call the follow-up.

Effective follow-up methods among children are possible because the name of every child attending the evangelistic campaign can be obtained. This alone is of inestimable value to live churches, since it provides the pastor, Sunday school and visiting committee with the key to visitation—the name of the head of the home, the names of the children, and the assurance that the home is acquainted with the church.

One pastor reports that before the campaign, his visiting committee experienced so many rebuffs that he could hardly force the members to go out.

*Lasting benefits  
for your church  
are the reward  
for painstaking  
follow-up methods*



After the campaign a small gift was taken to the homes for each child attending the meetings. When the visitor mentioned the name of the church, with the added word that "your Johnny attended our 'Twilight Hour,'" the response was invariably cordial. Soon the visiting committee had to be augmented to cope with the now welcome calls. No wonder that church—like others—is now attended by hitherto indifferent parents.

**T**HERE ARE THREE WAYS of obtaining the children's names. The tickets or free passes given out at the schools have a place for the child to fill in this information. These tickets are punched at the door, and the worker in charge of this task tells the child to be sure to add his name before the next meeting if the ticket is unsigned. Tickets are collected toward the end of the campaign and are arranged alphabetically so that names of children from the same family are grouped. The tickets then become a master list for general visitation work.

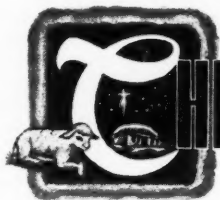
Since some tickets become rather mutilated and illegible, and since some names are hard to make out, another list is compiled at the door as the children enter. As tickets are punched, the children are told to register with workers seated at nearby tables. Registering is continued each night throughout the campaign, permitting every child to register once. (Registration desks are closed just before starting time when the crowds become too great.)

In registering, each child gives his name, address, age and whether or not he goes to a Sunday school. "Yes" and "no" columns are checked for the Sunday school information to provide a master list which will show those children not enrolled in any Sunday school. These names are given the Sunday school visiting committee, and as the child now feels he knows the church, it is usually a simple matter to get him to join the Sunday school.

The third source of names and information is the file of personal workers' report cards. These go a step further in information and add to the master list. They show whether the child accepted Christ. If so, that child is a "must" for the Sunday school, provided he is not attending elsewhere. ("Lamb stealing" is deprecated as unworthy of Christians.)

**V**ITAL as is this linking of new souls to the church, it is of far  
[Continued on page 266]

Wondrous things took place that night—  
in the Judean hills, in a lowly stable  
and in the life of



## THE YOUNGEST SHEPHERD

A Christmas Story by MILDRED WELCH

**H**ELLO! That you, David?"

As he spoke, Daniel rose from his place by the small fire, his shepherd's crook in hand. Simeon and Jabez, following his glance, peered with him into the darkness.

"No, it's not David!" The voice, sharp with impatience, came from beyond the circle of firelight.

"It's James himself," observed Jabez in a low voice. "And tending his own sheep!" His words were full of surprise. "Could David have had some mishap?"

"Is it not well with you, James?" questioned Daniel as a tall, arrogant figure moved into the light.

"Bah! That shepherd! David. Word has it that he is ill. I do not believe it." James was very angry.

"'Tis well to believe; David is a good man," Simeon observed mildly.

"Good men are not ill," retorted James shortly.

The shepherds shrugged their shoulders. It was useless to argue with James.

"Are your sheep all cared for?" Daniel asked as he once again went close to the fire. "The wind is sharp tonight."

"They're safe enough—yonder toward Bethlehem a little distance," James replied. "I would have brought the flock to town, but for one of the lambs being lost."

Jabez smiled. "And did you find it?"

"I did," James nodded grimly; "but it's a sorry affair when a man must leave his home at night and climb about the rocks to find a stray lamb. And just because his shepherd wants to rest!"

"Come, James, surely David would be here if he were able." Daniel beckoned to the older man. "Warm yourself by the fire and do not be angry."

Jabez and Simeon made room for the newcomer, and James reluctantly came closer. But it was plain his thoughts were not on the peaceful scene about him—the light and warmth of the fire, the bright pinlike stars overhead, the occasional soft bleating of the flocks nearby.

Suddenly out of the dark came a small frightened voice, "Pardon, sirs; which one of you is David's master?"

The shepherds turned in astonishment, staring at the young lad who was standing before them.

"Please," he ventured again, "is one of you James? I have

a message for him. I went to his house and was told he was tending his flock here."

"I'm James," the flock owner barked. "Speak up, boy, what is it you have to say?"

The boy, who could have been no more than nine, was trying hard not to cry.

"Speak up, I say," demanded James. "I dislike a sniveling young one."

The lad caught his breath sharply, and his words, when they came, were low-voiced and pathetic.

"My brother—David—was very ill. This morning he died." He brushed at something in the corner of his eye.

James frowned. "I don't believe it! Only yesterday I saw him."

"It's true, sir," the boy insisted. "I . . . I've come to take his place. He asked me to, just before he . . . he died."

"You!" jeered James.

"Men, do you hear him?"

He is taking David's place!" Turning to the boy, he taunted, "And what, pray, can you do, except whimper?"

The small chin lifted just a trace. "I've helped David tend his flock many times. That was before he came with you. He is—was—all I had, and some nights he would take me with him for company." He looked down as James continued to glare at him, but repeated simply, "David said I was a help to him."

"I can well believe it," James replied sarcastically. "Men, behold, my helper, my new shepherd!" and he laughed rudely.

Daniel eyed James indignantly, then turned to the boy. "What is your name, lad?" he inquired kindly.

"Samuel, sir."

"Well, Samuel," James seemed to reconsider, "one of my lambs wandered away this afternoon—beyond that slope over there. Be gone quickly; go fetch him."

"Do not send the boy on that mission," remonstrated Daniel. "You brought the lamb back yourself. The boy is young and could easily be lost, especially if sent on such a futile errand."

"Hold your tongue, man," James' tone was harsh again. "I will not have a weakling work for me, so I must test him—though I really see no need of it. Look at him, about to whimper again."

Samuel bit his lip. He was angry with himself for behaving like a baby, for



☆ Illustrated by John Whorrell ☆



he seldom cried. But he couldn't quite hold back the tears. Perhaps if he closed his eyes very tight and did not think of how very much he was going to miss David, it would help. In a moment he took a deep breath and looked at James again.

"I will work hard for you. You will not regret it, sir."

**J**AMES DID NOT ANSWER. It was as if something more important had suddenly engaged his attention. The other shepherds, too, had become immobile, and a strange silence seemed to brood over the Judean hills—an expectant silence.

Almost imperceptibly at first, the sky lightened about them. Then as the light intensified, the hills, flocks and the little knot of shepherds were bathed in a brilliant heavenly light.

Another moment and Samuel became aware of a figure standing before them. Whether it was the source of the light or perhaps had come with it, Samuel did not know, but the form before him was different from any he had ever seen. He was frightened and noticed that the other shepherds also looked at the figure with awe. James, even more terrified than

the rest, fell to the ground, hiding his face.

"Be not afraid . . ." The voice rang with authority, at once commanding attention and inspiring confidence. "... For behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."

"... What does this mean? . . . How can we know?" Daniel, still frightened and uncertain, spoke haltingly.

"This shall be a sign unto you," the angel answered; "ye shall find the babe wrapped in swaddling clothes, lying in a manger."

Suddenly the heavens were filled with angels, praising God and singing. Over and over the words seemed to echo through the skies: "Glory to God in the highest, and on earth, peace, good will toward men."

Then, as the shepherds still watched, the light grew dim, the angel of the Lord and the heavenly host disappeared, and there was darkness around them as before.

For a moment the shepherds were silent from the wonder of what they had seen. Simeon stirred the fire with his crook, and the flames rose higher again.

"For unto us a child is born . . . unto us a son is given." Samuel repeated the words aloud. "And the government shall be upon his shoulder." As he spoke he recalled how many times David had quoted the words from the book of the prophet Isaiah.

Daniel stroked his chin thoughtfully. "It doesn't seem possible, and yet . . ."

Many thoughts were racing through Samuel's mind. Was it possible that the angels had announced the coming of the Messiah, foretold so long ago? He wished David could have been there, but perhaps he had seen. Perhaps he had. The thought that David might somehow know was very comforting.

"We must go to see this great thing that has come to pass." Jabez's words broke the silence.

"Aye," agreed Daniel, "let us go quickly."

"No!" shouted James. "There is nothing to go for, nothing to see. All this is your imagination."

"Oh, no, sir," Samuel moved a step closer to James, longing to have him understand. "It is true; it must be! It's happened like the prophet Isaiah said it would. David used to tell me about it. This must be the . . . the Messiah." He spoke the word lovingly.

"Aye, the boy is right, James," Daniel pulled his cloak more closely around him. "We shall go to see this wondrous Child, and Samuel shall come with us. Come, let us hasten."

"Poor James," Samuel thought, looking up at him. "He is still very frightened." Remembering his own fear of a few moments before, Samuel felt very sorry for him. Impulsively he grasped the older man's hand.

"Please come with us. We may be among the first to see the little Christ Child."

Glowing, James jerked his hand from Samuel's clasp. Samuel turned away sadly and followed the other shepherds, leaving James behind.

**I**T WAS STILL DARK when they came to Bethlehem. Except for an occasional soldier on his watch, the streets appeared deserted.

Finally, however, they found a drowsy servant who had heard of a baby born that night—born in a stable, for the inn was full to overflowing.

"That must be He!" exclaimed Samuel. "That must be the Messiah."

He hurried ahead of the shepherds, impatient to see for himself.

"A little baby," he whispered. "The angel told us it would be lying in a manger, so this *must* be the Christ Child. Just a tiny baby, to be our King—and I'm going to see Him."

Samuel almost ran—so eager was he—but his thoughts returned again and again to James. If only he had come. He'd be sorry when he found out what he'd missed. David would have known what to say to make him come. At the thought of David, a tear trickled down his cheek, but he brushed it angrily away. How could he be a shepherd and take David's place if he was going to

[Continued on page 271]

## A Christmas Cradle Song

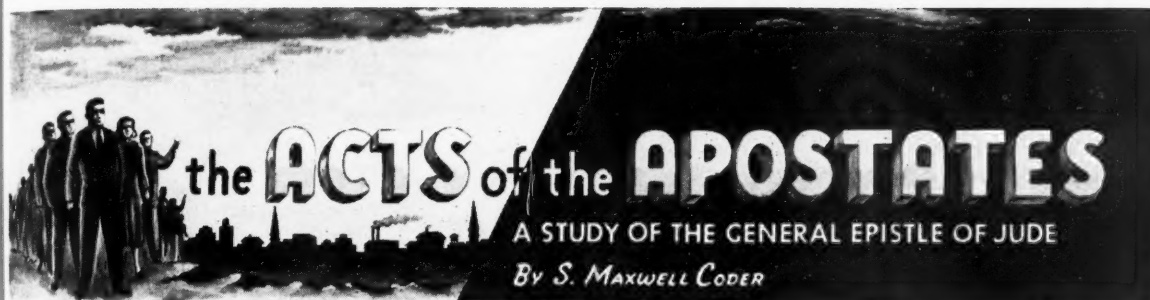
E. MARGARET CLARKSON

Little Lord Jesus, ah, where wilt Thou rest Thee,  
Where find Thee shelter that naught may molest  
Thee?

How shall the stubble and straw of the manger  
Warm Thee from chilling and shield Thee from  
danger?

Would I had softest down cradle to lend Thee,  
Starry-eyed angels to hymn Thee and tend Thee!  
How would I bring to Thee gifts without measure,  
Rarest of jewels and richest of treasure!—  
Yet were earth's best ill-befitting Thy station,  
Son of the Highest, Thou King of creation!

Ah, dearest Jesus, no gold can I bring Thee,  
No choiring angels' soft lullabies sing Thee;  
Nothing have I for Thy pleasing to proffer,  
Naught for Thy comfort and care can I offer,  
Only my heart . . . Ah, my Lord, wilt Thou take it,  
Bright with Thy beautiful self wilt Thou make it?  
Poor is it, rude, than the stable more lowly,  
Yet would it welcome Thee, Saviour most holy!  
Rock Thee there, rest Thee there, cradle Thee  
sweetly;  
There find Thy kingdom and there reign com-  
pletely!



## Part VIII

**B**UT Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, *The Lord rebuke thee* (Jude 9, A.S.V.).

It is a curious fact that it is almost impossible to find a sermon or a published article on this strange dispute which once took place between the chief of the holy angels and the chief of wicked spirits. Without doubt, this is because the verse presents difficulties. Nevertheless it is one of the great texts of Scripture condemning those railing judgments by which some, supposing they are manifesting a high degree of discernment, speak out against Christian leaders or Christian organizations to call attention to their failings and offer criticism. One of the most disliked commands of the Word of God, and therefore one of the most disobeyed, is this: "Speak evil of no man" (Titus 3:2).

The Holy Spirit has just mentioned (v. 8) three outstanding marks of apostasy: defiling the flesh, despising dominion, and railing at dignities. Although each of the three is illustrated by an example of corporate apostasy from the Old Testament in Jude 5, 6 and 7, and by an example of individual apostasy in verse 11, the subject of railing judgment is considered important enough to merit further illustration, even though this means the introduction of a revelation given nowhere else in the Bible. We are persuaded that Christendom would witness far less of what may be called "the accusing of the brethren" if Jude 9 were better known.

Two mighty angels once disputed over the body of a creature of a lower order than they. The angel who was faithful to his Creator said nothing against his evil opponent, even though he himself was doing the work of God, in obedience to the divine command, and even though the devil who opposed him was seeking to thwart God's purposes! What a rebuke this is for those who boldly and in the name of the Lord speak out in judgment against others!

The apparent problems of Jude 9 ought not to make us turn away from it as something about which it is useless or presumptuous to have an opinion. We are not required to know more than has been revealed about Michael and Satan, but

we are expected to know what has been disclosed, and to learn such lessons as are contained therein.

This verse is not said to call to remembrance well known truths, as are the illustrations cited earlier. It is a new revelation, like the prophecy of Enoch recorded in Jude 14, 15. This should not surprise us. Paul quotes words of Christ not found recorded in the Gospels (Acts 20:35). He also records the names of two of the magicians in Egypt, although the recorded history of Moses is silent on the subject (II Tim. 3:8). James 5:17 informs us that Elijah prayed that it might not rain for three and one-half years, and faith accepts the fact without question, even though I Kings 17:1; 18:1 do not reveal that the prayers of the prophet had anything to do with the long drought in Ahab's reign.

So far as we know, there is no record

An exposition of Jude 9 and 10,  
complete in this issue  
(All rights reserved)

in the Bible to tell us when the incident of Jude 9 took place, where it happened or why. However, there are Scriptures dealing with Michael the archangel and his ministry, the devil and his objectives, and the disposition of Moses' body when he died. Without presuming to go beyond what is written, we may at least come to an intelligent understanding of some of the principles involved in the struggle to which Jude introduces us.

**M**ICHAEL is the archangel, a term meaning "chief angel," and never used except in the singular, implying that there is only one such being. The name Michael means "Who is like unto God?" It speaks of the reverential awe with which he has always served his Creator. This is in striking contrast with Satan, which means "adversary," a term descriptive of his antagonism to God.

The first reference in the Bible to Michael by name is in Daniel 10:13. The prophet had been praying for three weeks, when an angel came and told him that the answer to his prayer had been delayed by "the prince of the kingdom of Persia," one of the principalities and powers which rule the darkness of

this world (Eph. 6:12). The holy angel's message for Daniel was held up until "lo, Michael, one of the chief princes, came to help me." The marginal reading here is, "the first of the chief princes."

The significant fact in this record is that Michael was God's agent for the defeating of Satan's purpose against God's earthly people Israel. This same truth appears in Daniel 10:21, where the archangel is called "Michael your prince" in a message addressed to Daniel. Likewise in Daniel 12:1 we read, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people."

There is another important reference in Scripture to this being. In connection with the same period of tribulation described in Daniel 12:1, and in a context dealing with Israel in the days of her future persecution, it is written, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9).

These several verses reveal two facts which ought to be in our thinking as we meditate on Jude 9. First, Satan seeks to defeat God's program by deception. Second, Michael is God's chosen instrument for overcoming Satan's purpose regarding Israel. Do these revealed truths cast any light upon this angelic contest about which God has been pleased to speak?

There is a very ancient suggestion as to why the devil would be interested in the body of Moses. Josephus wrote that Moses "exceeded all men that ever were in understanding . . . he was also such a general of an army as is seldom seen, as well as such a prophet as was never known, and this to such a degree, that whatsoever he pronounced, you would think you heard the voice of God Himself." Even those who did not know Moses after the flesh "had a strong desire after him" as they perused his laws (*Antiq. LV:8:49*).

Satan has always tried to defeat the worship of the true God. He has filled the world with counterfeits. He has deceived multitudes into venerating relics of saints, so that men prostrate themselves before such things as human hair, bones and rotten bits of clothing. He has

Dr. Coder is dean of education of Moody Bible Institute, Chicago, Ill.



## We Wait a Star

MARTHA SNELL NICHOLSON

The heavens waited, bare and awed,  
To be set all aglow by God.  
A hush, a single prick of light,  
Another, till from sheer delight  
The morning stars together sang  
And heaven's farthest reaches rang,  
Hearing the firmament proclaim  
The wonder of His matchless name.  
Dim, distant morn,  
When stars were born!

Three men met on a long past day,  
Three kings were they from far away,  
And they had followed far, so far,  
The guidance of a brilliant star.  
It led them over hill and glade,  
Through mountain pass, in sun and shade,  
To where the Lord Christ Jesus lay;  
Glory came down to earth that day.  
O wondrous morn  
When Christ was born!

Again, O Bright and Morning Star,  
We wait Thy coming from afar.  
Our hearts have waited long, Thy bride  
Yearns to be at her Bridegroom's side.  
Throughout the long dark nights we pray,  
"Come, blessed Lord, do not delay."  
Our eyes are weary and grown dim  
From searching distant skies for Him . . .  
We wait a Star,  
We wait a Star!

deceived Russia into giving superstitious reverence to the body of Lenin. He will some day bring about the worldwide worship of the beast "wounded to death" (Rev. 13:3, 4). It would be in keeping with his purpose and strategy if he sought to deceive Israel by causing the veneration of the body of Moses, in an effort to destroy obedience to the Prophet like unto Moses foretold in Deuteronomy 18:15, 19.

**W**HETHER OR NOT we find value in this view, it does have the advantage of suggesting why God buried Moses' body and kept the place of his sepulcher secret, why Satan should have been interested in the body of a man, why Michael should have opposed him as the prince who stands for Israel.

It is a notable fact that of more than five hundred Old Testament references to Moses, only one can be said to refer primarily to the body of Moses. It is found

in Deuteronomy 34:5, 6: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day." A dispute over his body, one would suppose, would have to take place not too long after its burial.

Because Moses and Elijah were seen talking with our Lord on the mount of transfiguration (Luke 9:30), some students have inferred that Moses was at some time previously resurrected. Wrote Fausset, "Buried by Jehovah in a valley in Moab over against Beth-peor, Moses was probably translated soon after, for he afterward appears with the translated Elijah and Jesus at the transfiguration . . . His sepulcher therefore could not be found by man" (*Bible Cyclopaedia*).

One other passage may be said to lend some support to this inference. The archangel is associated with future resurrection in I Thessalonians 4:16; there-

fore he may have been associated with the assumed translation of Moses' body in the past, and have been opposed by Satan as the devil opposed Joshua and the Lord in Zechariah 3:1-5.

Even though God's Word were devoid of any light whatsoever on the angelic contest to which Jude refers, the example of Michael, the chief prince of God's hosts, should be taken as a terrible warning against evil speaking. Attacking God's people, speaking or writing accusations against institutions which honor the Lord and are honored by Him are acts which bear the marks of a falling away from the teaching of the Bible rather than of subjection to it.

A discerning Christian, well taught in the Word, will view with sorrow the spectacle of a religious leader standing with Satan as an accuser of the brethren. What bitterness and strife, what malice and envy are revealed as present in the human heart when a man thus disobeys the Scripture which might have kept him from sinning against the Lord! Satan's power to deceive is nowhere more graphically demonstrated than when one man judges another, thinking that he is thereby furthering the work of God in the world.

Michael the archangel dared not bring against the devil a railing judgment, but said, "The Lord rebuke thee." In the mouth of two witnesses every word shall be established. We are given in Zechariah 3:2 a picture of the Lord Himself referring the responsibility of judgment to Jehovah. He said to Satan, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" The judgment of God is according to truth; the judgment of men is not.

It is instructive to observe that Michael's words concerning Satan were restricted to his adversary alone. An accusation brought by one man against his fellow might not be so serious if it were a matter of man to man, but when it is publicized, no one can tell how far it will go, how twisted it will become, or what harm it will ultimately do.

**B**UT THESE rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed" (v. 10, A.S.V.).

With verse 10 before us, we are reminded that the one thought linking verses 8, 9, and 10 together is this same railing at dignities, against which Michael's example stands as a warning. The archangel, although dealing with Satan himself, and possessing a more perfect knowledge than ours, dared not to speak in judgment. "But these rail at whatsoever things they know not." An apostate does not hesitate to speak out in condemnation concerning matters about which he does not know enough to make him a judge over others.

This word "revile" comes from a Greek root that has given us our word "blaspheme" by transliteration. It means "to speak reproachfully," "to calumniate." We must not forget that Jude 10 is not

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written primarily about atheists, who revile our holy faith in total blindness to the truth (II Cor. 4:3, 4), nor is it written about the saints themselves, but rather about those who once had a knowledge of the truth and afterward fell away. It is therefore not surprising that an atheist or an apostate should reproach the Lord's people, but it is an amazing spectacle when any part of these terrible verses is found to be illustrated among professing Christians who do not dream that they are exhibiting a mark of the very apostasy which they abhor.

What are the "things they know not," against which apostates rail? Some of them are mentioned in Revelation 13:6, where the same word appears in connection with the beast, who "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." The word appears also in I Peter 3:16: "they speak evil of you."

It is a solemn thing to hear or to read statements of this sort being made in our day by men who abide not in the truth, and to realize their final destiny. Although they are able to deceive some who listen to their pernicious words, they do not know whereof they speak. They are blind leaders of the blind. God permits them for the present to "speak evil of the things they understand not" (II Pet. 2:12), but He reveals that they will finally be taken and destroyed.

There is a realm which these men "understand naturally, like the creatures without reason." It is the realm of the natural world, of which the unreasoning beasts likewise have knowledge. Two different words for "knowing" appear in verse 10. The first, *oida*, refers to deeper knowledge, and the second, *epistao*, refers to perception by the animal senses and faculties. Apostates have no deeper knowledge, but they do have animal understanding.

The Holy Spirit has here also chosen the lowest word that is used of men in Scripture, *physikos*, when He refers to these as *natural* men. An apostate is a fleshly man possessing no higher life of the Spirit. Even though he may be looked upon as having a form of godliness, his lower nature dominates him. He is "of the world." While scorning true believers as "other worldly," he interests himself in the things of this present life. His highest religious thinking has to do with social reform and alleviating human suffering through natural means. He cares not for the souls of those who perish.

It will be noticed that verse 10 presents the three marks of apostasy in reverse order from which they were set forth in verse 8. There is railing, there is limitation to natural understanding because that dominion which would have called to the higher knowledge of the things of the Spirit has been despised, and there is the closing phrase of verse 10, "in these things they are corrupted" (the marginal rendering, which also follows the King James Version).

In verse 8 the word "defile" has the meaning "to dye" or "to stain," and it speaks of contamination. But in verse

[Continued on page 287]

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### NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.



FROM Sweden, Charles H. Smith sends word of God's continued blessing upon his ministry and on that of the Royalties Quartet from Houghton College. The group served with Youth for Christ in Sweden last summer, and stayed to hold meetings during the remainder of the year.

Churches have been "filled to overflowing," scores have stood throughout services and hundreds have accepted the Lord. Arrangements were reported to have been made for the group to hold meetings in the Royal Tennis Hall (seating 10,000) and also in the Göteborg Mess Hallen (6,000) late in November, just before their scheduled departure from Sweden.

Mr. Smith expects to hold services in Norway, Finland, Denmark, Holland.



A Youth for Christ group in Boras, Sweden, learn new choruses under the leadership of Charles H. Smith and the Royalties Quartet.

Germany, Austria, Switzerland, France, Italy and Great Britain before returning to America late in December.

R. A. Tomshany spent September in Kansas, holding repeat campaigns in the Presbyterian churches of Narka and Mahaka, where John Sinclair is the minister; and at the First Presbyterian Church in McPherson, King M. Phillips, pastor. Results were favorable.

Mr. and Mrs. Michael Guido, of the Moody Extension staff, held meetings in the Calvary Baptist Church of Cedar Rapids, Iowa, Oct. 8-22. Results of the cottage prayer meetings, daily chain prayer groups and two all-night prayer sessions were readily apparent.

Officers of the church told the Guidos not to be discouraged if only 30 or 40 children came to the children's meetings. However, 67 were present the first day, 157 the next, and 237 the last day. In these meetings, 44 churches were represented, but 57 children had no church home.

A Roman Catholic man, for whom

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prayer had been made for more than fifteen years, offered to bring boys and girls to the meetings. Mr. Guido was the first preacher he had ever allowed to talk with him about his soul. On the last night of the meeting, he received Christ as Saviour.

The First Baptist Church of Waupaca, Wis., V. Darrell Byers, pastor, had a Crusade for Christ Conference, Sept. 13-24, with Eddie Wagner as evangelist and James Stoutenborough as song leader.

Thirty-four persons made first-time decisions for Christ, many indicated their desire to reconsecrate their lives to the Lord, and many were baptized. The pastor reports that the church has advanced in spiritual power as a result of the meetings, and its testimony in the conservative German town has been greatly strengthened.

On both Saturday evenings during the Crusade, the church choir and other Christians of the church held an open-air meeting on the city band stand, located on the Waupaca County Court House lawn in the heart of the city's business section.

Richard Neale of the Youth Gospel Crusade conducted a children's campaign at the Grace Bible Church in Ann Arbor, Mich., Oct. 1-8. Robert Garfield, Sunday school superintendent, assisted at each evening service.

The doors were opened each evening at 7:00. At 7:10, Mr. Neale began the evening program with a film of general interest, which was shown as the children were filling the auditorium. At 7:30 the formal program began with the singing of choruses. The evening included gospel magic object lessons, the showing of a film that emphasized the gospel truth, and a flannelgraph painting presenting the way of salvation.

Attendance increased each evening, reaching a high of 471 on Thursday. More than 100 boys and girls without Sunday school affiliation were secured as prospects for the Sunday school and 64 children made decisions for Christ.

John Carrara reports victories in recent meetings at the Baptist Church of Mishawaka, Ind., of which W. J. Bridges is pastor. Edwin W. Guber of the Moody Extension staff was the song leader and soloist.

Moody Monthly

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One young woman, who drove twenty miles to the meetings each night, accepted Christ on Thursday night of the first week. During the second week she brought her ninety-two-year-old father and her husband, and both confessed Christ in the prayer room. A Roman Catholic woman and her Protestant husband both accepted Christ at the parsonage after a Monday night service. There were a number of other decisions, and the entire church experienced an awakening. Attendance at these meetings was better than any in many years.

Oct. 3-15, at Salem Depot, N.H., where Edward Olson is pastor, Mr. Carrara conducted the first series of evangelistic meetings in more than twenty years. One former Roman Catholic woman, who was converted a year ago when the same evangelist spoke on a Sunday evening at Salem Depot, spent much time in prayer for the meetings, and had the joy of seeing several of her family who were Roman Catholics also make decisions for Christ.

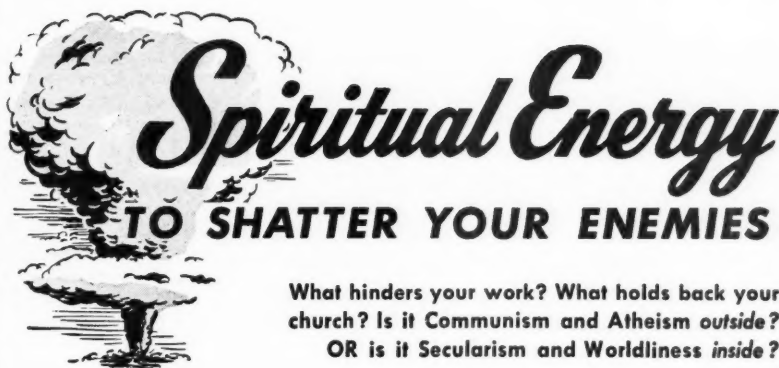
Eastern Missouri has seen a great spiritual awakening under the leadership of Dr. Hyman J. Appelman. People came from a radius of 200 miles for the meetings, which ended Sunday night, Oct. 8. Nightly, delegations came in car caravans from St. Louis, forty miles away, as well as from other localities. The crowds and the visible results are reported to have exceeded anything ever seen in the religious history of that part of Missouri.

Preparation for the meetings, sponsored by co-operating churches and pastors of Jefferson County, had been under way for two years under the guidance of Dr. George A. Hammon, pastor of First Baptist Church, Crystal City, Mo. A tent was erected at the intersection of U.S. Highways 61 and 67, and it was there that Evangelist Appelman and Singer Chelsea Stockwell held the meetings.

During the three weeks of the campaign, many hundreds responded to the gospel invitation. Special children's rallies on Saturdays crowded the Festus High School Auditorium, with large numbers of children responding to the invitation for conversion. Numbers of pastors reported that in the three Sundays of the campaign, there were more actual additions to their churches than those same churches had seen in any full year of their history.

A horse show arena rebuilt into a commodious auditorium was the scene of Dr. Appelman's next series of meetings in the Capitol District of New York state, Oct. 9-23. Outstanding churches of Albany, Schenectady, and Troy, as well as those of a number of small cities in the region, sponsored the meetings. Pastors, Christian organizations and laymen took active part in presenting the gospel to the people of this area.

Going on to Philadelphia, the evangelist conducted a great annual mission rally and conference in the Philadelphia Gospel Tabernacle, where Dr. Theodore Elsner is pastor. During the week, Dr. Appelman was also heard daily over the Morning Cheer radio program sponsored by Dr. George Palmer.



What hinders your work? What holds back your church? Is it Communism and Atheism *outside*? OR is it Secularism and Worldliness *inside*?

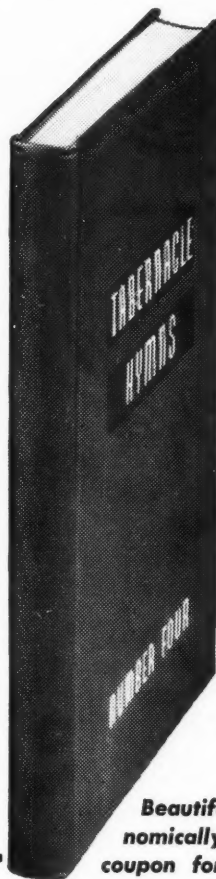
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To show what can happen within a church when the members themselves are burdened for the souls of others, Robert J. Kees cites an incident from the Temple Baptist Church, Lincoln, Neb., where he held meetings Oct. 11-22. One woman made sixty calls for one night's service. Ten of the people she called on came, and one of these, a man of seventy years, was led to the Lord by the pastor after the service. The man said nobody had ever explained the way of salvation to him before.

Clifford Lewis, of Winona Lake, Ind., reports holding a ten-day campaign in the small town of Petroleum, Ind. Bob Delancy and Sam Gillette, students of Bob Jones University, helped with the music and children's meetings. Delegations from surrounding communities joined the seventy families of the town, and at the conclusion of the meetings there had been thirty professions of faith and several rededications. Services were held in the First Evangelical United Brethren Church, Earl Vore, pastor.

Another recent campaign was conducted in a large tent in Baltimore, Md., sponsored by the Overlea Baptist Church, John Bisset, pastor. Among the great number of young people and others who surrendered for full-time service were a man who had studied eight years for the priesthood, an elderly man from India, visiting in this country, and a deaf and dumb girl who was dealt with by means of lip reading and sign language.

Mr. Lewis spent part of the summer traveling with a team of college men. They visited 250 towns, traveling 4,500 miles in six states and leaving a tract at every home. About 300 people accepted Christ through their personal work. The team was able to cover systematically nearly one-quarter of the state of Indiana. Other teams are continuing the work. According to Lewis, plans are being made to enlist enough students from Christian colleges and Bible institutes to canvass every state next summer.

Sept. 12-24, Edward VanderJagt conducted a campaign in Swea City, Iowa, where Peter Peters is pastor. A number professed salvation and many consecrated themselves to the Lord. Mrs. VanderJagt led in choruses for these meetings and played the vibraharp. In addition to the church campaign, the party also reached the high school students for Christ.

In the two weeks that Charles E. Boren held meetings at the Baden Baptist Church of St. Louis, Mo., twenty-three souls were led to the Lord, and the church as a whole was spiritually quickened. In the words of the church's pastor, John W. Peters, Mr. Boren's messages were "doctrinally sound, challenging Christians, and were used of the Lord to bring sinners to Christ."

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byterian Church, Omaha, Neb.; Dec. 6-10, Helena, Mont.; Dec. 12-20, Gospel Mission, Minneapolis, Minn.; Jan. 3-14, Union Crusade, Conrad, Mont.

John Carrara: Nov. 21-Dec. 3, First Baptist Church, La Salle, Ill.; Jan. 9-21, First Baptist Church, Zanesville, Ohio; Jan. 23-Feb. 4, Brown Street Baptist Church, Alton, Ill.; Feb. 6-18, Birmingham Gospel Tabernacle, Birmingham, Ala.; Feb. 20-Mar. 4, Church of the Open Door, Greenville, Miss.

Merle Fuller: Dec. 3-17, First Baptist Church, Confluence, Pa.; Dec. 31-Jan. 14, one night Evangelistic Rallies in New York State, sponsored by Highland Lake Bible Conference; Jan. 21-Feb. 4, City-wide Campaign, Fall River, Mass., sponsored by the Billy Graham Committee.

Robert J. Kees: Nov. 22-Dec. 3, Calvary Baptist Church, Marshall, Mich.; Dec. 5-13, Poplar Grove Methodist Church, Martinsville, Ind.; Dec. 16, Youth for Christ, Greensboro, N.C.; Jan. 3-Feb. 4, guest pastor, Tower Grove Baptist Church, St. Louis, Mo.

George V. Long: Nov. 26-Dec. 1, Grace Evangelical Congregational Church, Akeley, Ill.  
Richard W. Neale: Dec. 3-10, First Street Bible Church, Flint, Mich.

Mr. and Mrs. Lester C. Place: Nov. 28-Dec. 3, Evangelical Free Church, New Haven, Conn.; Dec. 5-10, Primitive Methodist Church, Lonsdale, R.I.; Dec. 12, 13, Gospel Tabernacle, Gardner, Mass.; Dec. 15, Otterbein Evangelical United Brethren Church, Harrisburg, Pa.; Dec. 16, Youth for Christ, Lancaster, Pa.; Dec. 17, Haman Memorial Evangelical United Brethren Church, Nazareth, Pa.; Dec. 30, Youth for Christ, Norristown, Pa.; Dec. 31 (New Year's Eve Service), Mennonite Brethren in Christ Church, Reading, Pa.

Charles H. Smith: September through December, union evangelistic campaigns throughout Sweden.

Gerald L. Stover: Nov. 27-Dec. 3, North Baptist Church, Prophetic Bible Conference, Corning, Pa.; Dec. 4-10, First Baptist Church, Sayre, Pa.

Mr. and Mrs. O. W. Stucky: Nov. 26-Dec. 10, Berean Baptist Church, Belleville, Mich.; Jan. 7-14, Community Baptist Church, Gulfport, Fla.; Jan. 15-21, First Baptist Church, New Port Richey, Fla.

Edward VanderJagt: Nov. 26-Dec. 10, Prairie Baptist Church, Noblesville, Ind.; Jan. 2-14, Bethel Baptist Church, Dearborn, Mich.

Mr. and Mrs. William F. Wills: Nov. 26-Dec. 1, Evangelical Free Church, Vancouver, Wash.; Dec. 3-8, Evangelical Free Church, La Center, Wash.; Dec. 10-15, Bible Baptist Church, Woodburn, Ore.

### Moody Extension Staff

James R. Calhoun: Nov. 22-Dec. 3, Allen Memorial Baptist Church, Candor, N.Y.; Dec. 10-17, Open Bible Church, Greenville, Mich.

Elton W. Crowell: Nov. 26-Dec. 3, First Baptist Church, Okemos, Mich.; Dec. 6-17, East Side Baptist Church, Evansville, Ind.

Edwin W. Guber: Dec. 3-17, Central Evangelical United Brethren Church, South Bend, Ind.

Mr. and Mrs. Michael A. Guido: Nov. 29-Dec. 10, Bethany Evangelical Congregational Church, Lehigh, Pa.

Raymond O. Nelson: Dec. 3-17, Evangelical Mennonite Church, Woodburn, Ind.; Jan. 7-21, Memorial Evangelical United Brethren Church, Bradford, Pa.; Jan. 23-Feb. 4, Evangelical United Brethren Church, Clarence Center, N.Y.

A. H. Stewart: Nov. 26-Dec. 3, Grace Church, Kankakee, Ill.; Dec. 5-10, Immanuel Church, Holland, Mich.; Jan. 7-21, Evangelical Mennonite Church, Wauseon, Ohio; Jan. 24-Feb. 4, Allison Avenue Baptist Church, Washington, Pa.

## Golden Nuggets

### for Bible Students

By KENNETH WUEST

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#### XXVI

#### WORD PICTURES IN PHILIPPIANS

**I**N Philippians 3:15 the word "perfect" is *τέλειος* (*teleios*). This word was in common use in ordinary conversation. Moulton and Milligan in *Vocabulary of the Greek Testament* list some of its uses: "having reached its end, full grown, mature, being of age, in good working order or condition, complete."

Thus, when the word is used of a Christian, as it is here, it describes that Christian as one who is spiritually mature. The word is used in Hebrews 5:14 and translated "of full age." It is opposed to the word "babe" in 5:13, *νηπίος* (*nēpios*), literally, "that which does not talk," namely, an infant.

A perfect Christian in the Bible sense, therefore, is one who has grown in the Christian graces, so that he is no longer in his infancy, but is spiritually mature. He is in good working order. He is a fully yielded Christian, yielded to the Holy Spirit, and has been such for years, years in which he has grown to adulthood in the Christian life. He is controlled by the Holy Spirit, and is therefore in good working order, body, soul, and spirit, all working harmoniously together, like a machine well oiled, with the oil of heaven, the Holy Spirit. He is complete in that his life shows a well-rounded, properly balanced Christian experience. The spiritual maturity spoken of here is not a state of sinlessness or flawlessness, but one of completeness, and of a well-rounded Christian character.

Paul urges all such among the Philippians to have the same desires which he has, those spoken of in verses 7-14. The words, "if in anything ye be otherwise minded," do not present a hypothetical case. Paul was not basing his next words on a supposition. The "if" in the Greek text is not *ἐάν* (*ean*), introducing a future unfulfilled, hypothetical condition, but *εἰ* (*ei*), the particle of a fulfilled condition. The translation should read, "If, as is the case, in anything ye are otherwise minded."

Some of the Philippians were otherwise minded. These held the erroneous teaching of sinless perfection. The word "otherwise" is *ἕτερος* (*heteros*), "another of a different kind." The word is often used, as it is here, of diversity in an evil or bad sense. Our word heterodoxy, namely, doctrine which is diverse from true doctrine and therefore false, is derived from this word and the word *δόξα* (*doxa*), "opinion." Paul turns these heterodoxy-minded saints who believe in sinless perfection over to God, who will straighten them out in matters of doctrine if they are willing to be taught.



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## MISSIONS

Harold R. Cook, Editor

# Missionary Mail Bag

By Violet Trato Pearson



Today air service reaches many fields, including Africa. The Lamido (king) of Adamawa, Cameroons, welcomes a United Nations delegation arriving by plane to visit his land. Unations Photo

WITH the best of intentions we sit down to write our missionary friends—and our minds go dull. It is hard to write to friends who are separated by miles and time. Yes, it is easy to put it off. But time stretches out for the missionary far away from home. No letter in the mail bag is something of a tragedy for him.

In a letter from a country rife with imminent danger, one missionary patiently pleads, "Now that the mails are coming through, we would so enjoy having more letters. We get so few in a month now. We see the new workers here getting handfuls of mail every so often, and so it used to be with us, but lately we get so little . . ."

Living among a strange people with strange customs, often single-handedly carving out a home from the wilds, even cooking, washing, and living in the primitive way, the missionary misses contacts with like-minded friends. When the body is weary and the mind sick from the combat with rampant sin which presses in on every side, when the longing comes for fellowship with other Christians, then is the friendly word from home most needed.

But so often no letter comes.

In a way, this missionary service of writing is really a Christian's duty, a true ministry. We rejoice when earnest young people give their lives to foreign service for the Master. We shower them with gifts for their equipment and promise to supply their support. The whole church turns out at the railroad station

to say good-by, to sing farewell fellowship songs, to bid them Godspeed and *bon voyage*. We really intend to keep in touch, but we must act to make our intentions a reality. We dare not fail them. They are our soldiers for Christ on the firing line. We *must* send them encouragement, help keep up their morale.

Missionaries even need a regular pastoral "call!" Giving out the Word day after day, they need the spiritual refreshment a pastor's letter can supply. If the pastor paves the way with frequent, friendly, Spirit-filled letters, he finds he has opened the avenue for the young missionary to approach him when the need for advice and counsel comes.

What kind of letter does the missionary enjoy? The same kind you appreciate: the friendly, newsy kind. He remembers the Sunday services of the home church, and how he enjoyed the pastor's sermons. He used to attend Sunday school class meetings, and the young people's parties. Sometimes he led the singing and played his musical instrument for the services back home. He well remembers how he quakingly gave the message in the youth meetings and how he enjoyed teaching in the vacation Bible school. At one time he and his wife could drop in to visit sick friends and could rejoice, too, in the coming of a new baby and exclaim with others that he looks just like his dad! Now he has new horizons, new fields of service and cannot join in these joys of church membership.

But somebody else does all these things

—and they are just the news bits to fill your missionary letters. It is such keeping in touch that makes the missionary feel that he still belongs. It assures him that the folks back home are remembering and praying, and he is strengthened for his task.

Someone has said, "It is wonderful how much news there is when people write every other day; if they wait for a month there is nothing that seems worth telling." That is one secret of writing missionary letters. Fill them with conversational reports of the happenings of yesterday and the day before; then do it again, soon.

The joy of receiving news-packed letters from home, however, should not boomerang as a burden upon your friend in the faraway land! Don't expect a long, thrilling epistle in return for your every letter. Most missionaries reach their friends with an interesting circular letter, no less personal in intention because it is mimeographed. Sometimes a little note may be added, just for you. But be sure your missionary friend understands that you want to be friendly and not to be a burden in his busy life.

The missionary mail bag can carry more than personal letters. The home church bulletin, Sunday school papers and Christian magazines are always welcome on the mission field. What, for example, will you do with *this magazine* when you finish with it? We recently wrote and asked all the missionaries supported by our church for their preference in Christian magazines and what literature they already have access to on their mission stations. The response was enthusiastic. Now, instead of giving precious used Christian magazines to pick-up drives, or tossing them in the wastebasket, people bring them to church. We wrap them in heavy brown paper, mark them "magazine" and send them on their way for only a cent and one-half for every two ounces to any place in the world. We want to make sure that our missionaries will find spiritual refreshment in their mail bags and have an opportunity to keep up with the Christian news of the world. This line out of a missionary letter, "I get so little outside material to read that I am beginning to feel dried up . . .," encourages us in this work.

Therefore, write to your missionaries often, and give wings to your missionary mail. Speed at least that personal letter by air mail. Stale news is poor news, even to a missionary. The post office supplies those handy economical ten-cent air-letter forms that are so easy to use. Keep some on hand. But when you



enclose clippings or a snapshot (and how they are appreciated!), even stick on a twenty-five-cent air mail stamp, if necessary—it will be just the price of an ice cream soda exceedingly well spent!

## Revival in Formosa

By Eugene M. Harrison

EARLY in the morning of May 26, Dr. Hendon M. Harris of La Grange, Illinois, left the Chicago airport. Five days later he landed in Formosa with a Bible in his hand and a burning message in his heart. Thus began a remarkable story in the annals of modern missions.

During his first few weeks on the island, Dr. Harris saw showers of blessing begin to descend from heaven. Soon the showers turned into a downpour, if not a cloudburst. As this China-born servant of God fervently proclaimed the gospel of redeeming grace, in less than three months more than 14,000 Chinese adults, most of them men, solemnly knelt on the ground, poured out their confessions of sin and made their public profession of faith in the Lord Jesus Christ.

Dr. Harris is signally equipped for this ministry to the Chinese. Born of missionary parents and reared in China, he is motivated by a passionate concern for the salvation of the Chinese and moved by the patriotic impulses native to a Chinese heart. While in the United States he set aside entire days and nights for prayer on behalf of the Chinese people and as he meditated on their tragic plight under the cruel heel of godless Communism, he became convinced that God was commissioning him to go to Formosa, since the rest of China was completely closed. To leave his wife and four young children would mean mutual hardship, but he was determined to follow the leading of God's Spirit.

He shared his convictions and vision with various friends, including members of the New Testament Evangelization Society of which he was president. Many people began to pray for the proposed mission to Formosa, and soon sufficient funds had been contributed to pay his way by air to that distant island. Among those giving most generously were the members of the Airport Baptist Church of Chicago, a church Dr. Harris had organized a few months earlier. With the assistance of General Claire Chennault and others he was able to secure the necessary passport and visas for Formosa.

Upon his arrival he was welcomed by a group known as "Friends of China." Soon he was very busy, broadcasting four gospel messages each week and going to various parts of the island to answer calls to preach. At first he traveled mainly by bicycle, but early in August friends in the Chicago area cabled him money for a "gospel jeep."

On August 6, Dr. Harris proclaimed the "unsearchable riches of Christ" to three large groups of Chinese soldiers. A total of 4,300 men knelt and confessed Christ that day. One of the converts, General Yuan, invited him to preach to a full division of soldiers on August 8 at another point on the island. What took place that day may best be given in Dr.

## The Wise Men And Jesus

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Isaiah 60:3

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Harris' own words, in a letter dated August 10:

"Out on that vast field an enormous body of men were drawn up at attention. They were poorly dressed, but their arms, their soldierly bearing and their discipline were excellent. Since it was impossible for the human voice to reach so far, the men were told to come near and surround the platform on three sides.

"I preached as a dying man to dying men. Depending on the Holy Spirit to use the Word, I emphasized three great truths: that we are all sinners and headed for eternal judgment; that Christ died to save us; and that the time to decide for Christ is now. At the close of my message 7,000 men went to their knees, confessing Christ and praying aloud for the forgiveness of their sins. I then charged them to pray and read the Word of God daily, to witness to others and to live righteous lives.

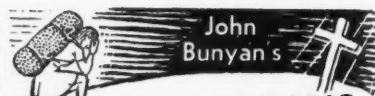
"More than 14,000 people have knelt and confessed Christ since I arrived here. Pray for these converts! Especially pray that we may be able to provide them with New Testaments. The multitudes on Formosa, particularly the soldiers, are so hungry for God. Let us sow and reap while it is day. The night cometh."

## From the Fields

**Korea.** In view of the reports of the massacre of civilians by the retreating Communist army, great concern has been felt for the Korean Christians, and particularly for some of the leaders of the churches who, of course, were well known and may have been long ago marked for execution. Confirmation of these fears seems to be provided by a dispatch from Harold Voelkel, Presbyterian missionary who remained in the country as civilian chaplain with South Korean troops. Mr. Voelkel was one of the first missionaries to enter the recaptured capital of Seoul with the U.N. troops. He says that more than thirty prominent leaders of various Christian denominations and missions were summoned to a meeting on July 23 by Communist authorities. They have not been heard from since. He says that a check with Christian survivors convinced him that what was considered at first "a terrible rumor" will be confirmed as "a dreadful fact."

**Colombia.** Violent persecutions and repression continue in this South American country, particularly in the outlying regions. From Campohermoso, in Tolima, the Christian and Missionary Alliance reports the murder of the pastor of one of the most flourishing congregations in the land. The police are said to have entered the church, killed the pastor, and then made his widow serve them a meal. Besides Pastor Martinez, thirteen others were slain. The church, manse and homes of believers were burned to the ground.

In the department of Boyaca an order was issued that all teachers and pupils in public and private schools should attend mass on religious holidays, including Sundays. On receiving word of this order, the secretary of the Presbyterian



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mission in the capital of Bogota made a courteous protest to the proper minister of the government. After a conference of ministers it was reported back that they were all in agreement that the order was unconstitutional and in violation of Colombia's treaty obligations with other nations. Instructions were said to be issued to have the order rescinded.

**Guatemala.** In Central America a new missionary broadcasting station is now officially on the air. On August 6, station TGNA, operated by the Central American Mission in Guatemala City, made its first broadcast. On long wave it is broadcasting as TGN at 1180 kilocycles, and short wave, TGNA, in the 49-meter band. At present its power is estimated at 2,000 watts, which it hopes to increase to the full 10,000 watts, short wave, before long. Hearers in the United States have already reported hearing the fifteen-minute program in English which is broadcast each evening at nine. Through the gifts of national Christians a Wurlitzer electric organ has been ordered for the new studio.

Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John 5:24



### The Lamb of God

C. A. LUFBURROW

John 1:36; Luke 23:38; Revelation 5:5, 6

I like to think of Bethlehem,  
Of shepherds and of sages  
Who found two covenants fulfilled  
In Christ, the Hope of ages.  
God promised David lasting reign,  
And blessed through Abraham,  
That Wise Men could behold a King  
Where shepherds saw a Lamb.

I like to think that Calvary  
Completes the Christmas story;  
That Jesus came to seek and save,  
And laid aside His glory.  
Like many others at His cross,  
So helpless, lost I am,  
I look where Pilate wrote "The King,"  
And there behold the Lamb!

Some day He will come back as King,  
For so His Word has spoken;  
And some day open up earth's book  
With this sign as the token,  
That when we enter heaven's gate,  
Far from all sin and sham,  
And Judah's Lion is announced,  
We shall behold the Lamb!

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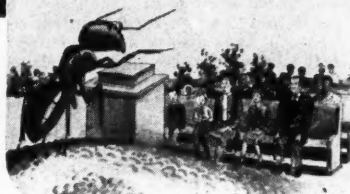
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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### JESUS CHRIST

What is the meaning of the variations of the name of the Saviour we find in the Bible? Sometimes He is called Jesus and sometimes Christ and sometimes both together and in different order of names. It is perplexing to me. I cannot see any difference in these names.—*I.E.S., Columbus, Ohio*

There is much difference and significance in these names and in the combinations in which they appear, and the writers of the New Testament use one or the other or all of them with a purpose in mind.

The name Jesus means Saviour, and refers to the purpose for which He came into the world, that is, to save from sin, as it is written in Matthew 1:21: "Thou shalt call his name Jesus: for he shall save his people from their sins."

The word Christ means anointed. It is the Greek equivalent of the Hebrew word Messiah. "Messiah" indicates His office as the anointed one, the son of David, who should bring the kingdom of heaven upon earth and reign over it. As referring to His office, it may be contrasted with the name Jesus, which refers to His person and emphasizes His manhood. So in the Gospels, personal references to Him are almost always as Jesus, both because He was among them in the flesh as man and because in His office as Messiah or Christ He was neither understood nor accepted. On the other hand, He is called Christ, or Jesus Christ, or Christ Jesus in the epistles because after His resurrection He was known for what He really was, the promised Messiah and Redeemer.

He is also called Lord, to indicate His sovereignty over our lives and the right to our fullest allegiance and service. Sometimes, therefore, He is called the Lord Jesus Christ to show that He is not only the promised Messiah who saves us, but the One who has the right to command and direct our lives.

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### CHRISTMAS TREES

Does not Jeremiah 10:3, 4 refer to Christmas trees? Should it therefore be a Christian custom in the light of these words?—*H.S., Chicago, Ill.*

Jeremiah 10:3, 4 reads: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the

axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not." The first clause would be better translated, "For the statutes of the people are vanity."

It is quite obvious from the context that the trees mentioned here were used as objects of idolatrous worship; and the gold and silver with which they were adorned were highly elaborate works in connection with that worship (10:9). This worship was not an annual celebration, nor was it the commemoration of any event. It was an established and at that time regular usage, governed by "statutes," as stated above. The trees were no doubt carved into images.

It is difficult to imagine any connection between the Christmas tree of today and the idols of Jeremiah 10:3, 4, nor are the gold and silver ornaments there mentioned in any way comparable to the tinsel and lights of a Christmas tree.

The Christmas tree of today as an expression of the joy and brightness which accompany the celebrating of the birth of the Lord Jesus Christ as the Son of Man coming into the world of man for our redemption, can hardly be compared to the idolatrous worship of the heathen nations, and at times even of ancient Israel.

If so noble a symbol as the tree has been degraded to the use of idolatrous worship, it is also frequently personified in the Word of God as rejoicing in and bearing testimony to God's power and glory and goodness. And a Christmas tree may also bear a testimony to God's love in Christ to some who might not otherwise think of Him.

\*\*\*

### JACOB

I have read recently that the word supplanter spoken of Jacob is a false translation and a gross injustice to Jacob. I have always accepted the note in the Scofield Bible that the term supplanter is an indication of Jacob's nature and dealings. It was also stated that the word Jacob means heel. Isn't that uncomplimentary? I would appreciate your opinion.—*D.L.K., Michigan*

There is certainly much misunderstanding concerning the person of Jacob, and the term supplanter is really an injustice as applied to him. The word from which his name is derived does mean heel, and first appears in connec-

tion with the prediction of Messiah in Genesis 3:15. The name Jacob, however, simply means "he takes hold by the heel," and refers to the circumstances of his birth as told in Genesis 25:26; that is, he took hold of Esau's heel. In view of verse 23, which is the key to the whole story, this act was of deepest significance, for here it was promised that Jacob was to be in the line of spiritual succession and was therefore entitled to the birthright and the blessing.

This act of taking hold of Esau's heel, therefore, signified on the part of Jacob a consciousness of destiny. And in view of Jacob's character, it could also indicate tenacity of purpose, and the struggle to achieve.

While the deceit practiced by Rebekah and Jacob in order to obtain the blessing was certainly most unworthy and to be severely condemned, Jacob has been much maligned. God never called Jacob a supplanter. It is simply recorded that Esau called him this (Gen. 27:36), and Esau was a "profane" man (Heb. 12:16) and Jacob in order to obtain the blessing only to change his father's mind without changing his own heart (Heb. 12:17, A.S.V.).

As a matter of fact, if the birthright and blessing had gone to Esau, he would have been the supplanter and not Jacob, since, as already stated, they had been promised to Jacob. Jacob was not a supplanter in his character at all. He was no doubt a self-sufficient person and something of a schemer, and a struggler in his own strength, but that is not the same as a supplanter.

As for the word heel being uncomplimentary, this is merely an American colloquialism and has nothing whatever to do with the matter.

\*\*\*

### GOD AND TEMPTATION

Matthew 6:13 is perplexing. How can we pray to God, "Lead us not into temptation," when James (1:13) states that God does not tempt anyone?—*D. I. E., Hyndman, Pa.*

The word temptation in Matthew 6:13 is elsewhere translated try, examine, prove (as in John 6:6). Trial is, of course, the dominant thought in the word here. We are frequently tested by circumstances, which bring out our tendencies and test our spiritual fiber and faith. The Bible abounds in such instances of testing (Gen. 22:1; Exod. 15:25; 16:4; 20:20; Deut. 8:2, 3). Joseph's whole life in Egypt was a testing, perhaps even in his triumph as well as in his sufferings.

In this sense, the world in which we live is constantly a moral arena. We are bound to be tried as free creatures constantly confronted with desires and choices. And James exhorts us to count it all joy when we fall into various trials (1:2) as affording opportunity for triumph and growth. Nevertheless, we are conscious of the frailty of the flesh in the face of difficulty and trial, and the humble of spirit may well pray not to be led into such times of testing.

Our faith might be sufficient to endure, and it is also true that God will not permit us to be tempted, or tested, beyond what we are able to bear (1 Cor.

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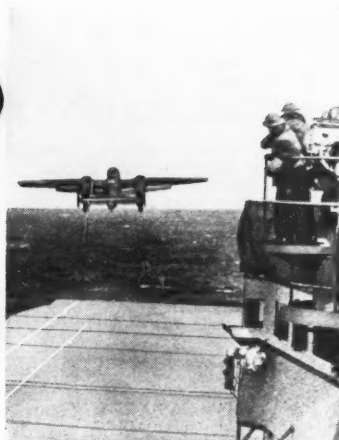
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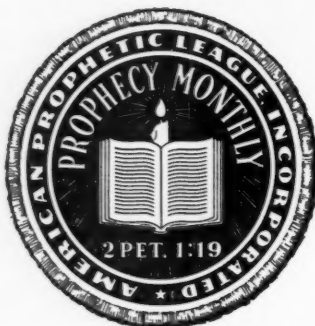
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10:13). Yet it is surely fitting that we as creatures, conscious of human weakness, pray to the Creator in this respect as we do for other needs which He has promised to meet.

It is not necessarily a weakness to pray thus. It was the Lord Jesus Himself who formulated the prayer, and we can hardly separate this particular petition of Matthew 6:13 from the severe testing through which He Himself had so recently passed (Matt. 4:1-12), a testing which in its intensity, we may be sure, was beyond the experience of ordinary man. We can thus better understand the inclusion of this petition not to be permitted to pass through the severe trials of life, although we thus pray, as He did, with conscious submission to the will of God.

♦ ♦ ♦

## ISRAEL'S RELIGIOUS CALENDAR

It seems from the Bible that the Jewish year begins the fourteenth of April, but they observe their new year today about September. I cannot seem to reconcile their observance of their holy days with the Bible.—C.W.L., Ridgefield, N.J.

The order of Israel's great festivals is given in Leviticus 23. Their reckoning of months for religious purposes is still lunar reckoning, that is, by the moon, and not our solar reckoning, by the sun. Their years are therefore much shorter than ours and are made up by an extra month in their leap years instead of our day. There are seven leap years in every cycle of nineteen years. Thus their Passover may occur some time in either March or April and their New Year in September or October of our year.

It is true that in the Old Testament it is stated that the Passover, a spring festival, is "the beginning of months... the first month of the year" (Exod. 12:2). There is really no direct scriptural basis for the modern observance of the first day of the seventh month as the New Year, except that it marked a great call to repentance, climaxed by the Day of Atonement on the tenth day of this month with the national forgiveness for the sins of the year and reconciliation to God (Lev. 16), and so, in a sense, a new beginning.

It was also distinguished, as the ancient Jewish historian Josephus states, as a sort of civil new year, since the Sabbatic year began at that time with its release from bondage, and the Jubilee was sounded with its release of lands, whereas the Passover was considered to mark the beginning of the ecclesiastical year. It is difficult, however, to maintain such a distinction between the civil and spiritual in the life of ancient Israel.

♦ ♦ ♦

## GOD AND ISRAEL

What is the meaning of Isaiah 54:17: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn"? I believe it means just what it says, and that it refers to anyone.—A.M.L., Chicago, Ill.

You are quite right in believing that Isaiah 54:17 means just what it says. But what does it say? That depends also



on the context in which it appears. The prophet Isaiah was writing to his own people, Israel, or his statements are unintelligible. He says that no weapon formed against the Jewish nation will ever prosper. No prediction and promise has been more fully supported by the events and facts of history than this. No group has ever succeeded in the attempt to exterminate the Jewish people (and there have been several) from the time of Pharaoh until the time of Germany's Third Reich. The evil of those who have made such attempts has always recoiled upon their own heads.

Why should anyone seek to deprive the Jewish nation of this promise by applying it to anybody and everybody? It is not necessary to do so. Similar promises are given to believers in the New Testament, and an even stronger promise is given to the Church in the words of the Lord Jesus concerning it: "The gates of hell shall not prevail against it" (Matt. 16:18).

There is a symbolic fulfillment of the latter portion of Isaiah 54:17 on a national scale for Israel in Zechariah 3. Joshua, the high priest, represents the nation, and Satan, the accuser here, is rebuked by Jehovah Himself. It is a picture of Israel's future restoration, cleansing and reconciliation to God. Through Messiah, the servant who is the Branch (3:8), they will be reconciled to God and justified in His sight. A similar promise is made for the Christian in Romans 8:33, 34, which is a quotation from Isaiah 50:9.

Once it was the blessings, now it is the Lord;  
Once it was the feeling, now it is His Word;  
Once His gifts I wanted, now the Giver own;  
Once I sought for healing, now Himself alone;  
Once it was my working, His it hence shall be;  
Once I tried to use Him, now He uses me.

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## Christian Education and the Home

[Continued from page 233]

I realized that we have many parents of that kind right here in America. They are not under oath to keep their religion from their children, but nevertheless they do it. They never mention religion to their children and never undertake to teach them."

**I**S THERE, however, a scientifically valid basis for the home training which, in the sense advocated by this chapter, is Christian from beginning to end? In a time of anxiety and uncertainty, it is an open secret that emotional factors are at the root of a large proportion of human ills.<sup>10</sup> Behind many of today's malcontent marriages, insidious alcoholism, and psychosomatic and mental ailments are character defects. In most cases these go back to childhood and involve personality disturbances which are primarily emotional.

The problem is one of the gravest before the nation. In size alone it dwarfs any comparable difficulty. When a society has reached a point when one out of ten persons will at some time in his life require care from emotional illness, underlying causes need scrutiny. The fact is that much sickness of this kind stems from the failure of the individual to achieve emotional maturity. And whether one sees emotional immaturity as the carry-over of childhood egocentricity,<sup>11</sup> or whether he traces the neurotic personality to the characteristic competitiveness of our culture,<sup>12</sup> it is plain that it is in childhood that character is determined. To put it bluntly, high up on the list of causes for the enormous prevalence of frustration and neurosis is the failure of the home.

This being the case, the Christian family has a major part to play in the well-being of America. The more homes in which real Christianity is dominant, the better will be the emotional health of the nation. For the formation of Christian character means the integration of personality; the committed believer is one whose faculties are organized about the person of Christ. In the very deepest sense, Christianity is the religion of maturity. The therapeutic effect of genuine conversion cannot be overestimated. Paul was right when he wrote to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."<sup>13</sup> To know Christ through repentance, the forgiveness of sins, and total submission to Him as Lord as well as Saviour is the most profoundly integrating experience a human being can have.

That is why the parents' quality of life means so much to the home. It is a recognized fact that the emotional atmosphere of the classroom is bound to

<sup>10</sup>Christian Observer, January 25, 1950.

<sup>11</sup>For some of the data used in this section the writer is indebted to Orville S. Walters, M.D., of McPherson, Kan.

<sup>12</sup>What It Means to Grow Up, by Fritz Kunkel, New York, 1941, p. 3.

<sup>13</sup>The Neurotic Personality of Our Time, by Karen Horney, New York, pp. 284, ff.

<sup>14</sup>II Timothy 1:7.

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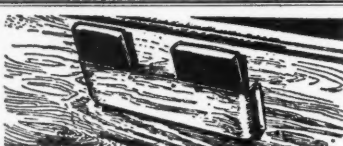
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reflect the character of the teacher. When such moods as insecurity, apprehension or irritation master a teacher, they color the tone of his class. How much more the home! Parents cannot escape the fact that they are teachers. Even the smallest children are affected by parental moods, and, because of the intimacy of home life, the effect may be proportionately greater than in school.

But someone may point out that not all parents can be expected to be models of emotional and nervous control. Christian fathers and mothers have their personal problems like anyone else. This is true. But there is always for the Christian the added factor of knowing the God who is able to meet every need of those who trust Him fully.

The grand truth of Christian victory applies to more than sin. Many a father or mother who, in the providence of God, has had to contend with some emotional or nervous weakness has found in Christ that peace of heart and mind which brings victory out of defeat. Not always does the Almighty choose to take away an affliction. But where He allows it to remain, He tells the believer what He told Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness."<sup>14</sup> Such serenity of character as comes from Christian victory can make an irreplaceable contribution to the home atmosphere.

Emotionally disciplined parents mean emotionally disciplined children. But the converse is also true.<sup>15</sup> Tensions between fathers and mothers, brothers and sisters, will make such tensions more likely outside. A wholesome attitude toward other people is the common consequence of a satisfactory home adjustment. And there can be no satisfactory home adjustment without the inculcation of discipline.

Every child is born into a universe full of immutable "Thou shalt not's." These are the natural laws, and they carry with them their inexorable penalties. Therefore, the child must be taught the importance of co-operating with nature; the preservation of health and the maintenance of life itself depend upon this kind of discipline. Likewise the child is born into a society organized about prohibitions and requirements. Those too carry penalties.

Now, the home is not only a miniature of society as a whole; it is also itself a cross section of life, sheltered in a measure, but subject to the same laws that prevail outside. A clear-cut pattern of discipline permeating the atmosphere of the home is therefore continuous with the pattern of the larger society.

Seen in this light, any home devoid of "Thou shalt" and "Thou shalt not" with penalty attached falls short of lifelike reality and fails to prepare the child for a society where external controls operate. Such a home robs the child of an introduction to life which would make his adjustment easier and save him the pain of violating universal laws. Regardless of

<sup>14</sup>II Corinthians 12:9.

<sup>15</sup>It should be added, in fairness to children, that when Christian parents are unable to submerge or reconcile their emotional problems they should not hesitate to seek qualified advice, going to their pastor as well as to their physician.

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what some psychologists say, it is no favor to any child for parents to abdicate as disciplinarians for fear that thwarting harmful desires may deform personality.

In a day of shoddy morality, home and church stand as the last bulwark of moral discipline. But in case after case the home has little to say because of its own weakness. From this charge Christians are by no means exempt; the indulgence of children in many Christian homes is doing neither them nor the cause of Christ a service. Just as the Church is a congregation of redeemed people in which the Word of God is preached, worship conducted, and discipline maintained, so the home with its worship and ministry cannot in its sphere of family religion neglect discipline.

At various points in this discussion reference has been made to the return to the Christian home or the reformation of the American family. It needs to be explained, however, that this reformation will apply more to the spirit than to the externals. There is indeed call for more of "the plain living and high thinking" which marked the founders of the nation. Yet living will never again be "plain" in the way in which they knew it. The writer on the home who bewails the simpler life of bygone days, when each child had his chore and the whole family gathered round the hearth after supper, may be indulging in pleasurable nostalgia, but he is picturing conditions which are gone for good.

Reformation of the American home means a revival not of outmoded externals but of an inner spirit. If the modern home is to be an agency for Christian education effective beyond the classroom, it must come to terms with contemporary conditions and bring all that is good in them into captivity to Christ, at the same time resolutely rejecting evil.

Unless they and their children intend to withdraw completely from society, believing parents will have to make up their minds as to what they will do with the automobile, modern books and magazines, radio and television—to mention just a few of the things which are so materially affecting the home life of America. Some will feel that these, and others like them, must be banned from the experience of their children. But at best that solution is unsatisfactory for the reason that children will only run into these same things on leaving the home.

Better is the meeting of such issues under guided supervision, provided that, as Dr. Edward John Carnell advises Christians who would purchase television, one is certain of his self-discipline. For modern life is a swift, exciting thing. It is not so much that all its concomitants are themselves evil; there is, for instance, nothing inherently wrong with a picture that moves either through television or on an ordinary projector. What is in question is the use which is made of these things and their tendency to usurp the

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place which belongs by divine right to Another.

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Parents who are endeavoring prayerfully and devotedly to raise their families in the nurture and admonition of the Lord are doing a work second to none in difficulty and importance. As a well-known physician remarked: "It probably takes more endurance, more patience, more intelligence, more healthy emotion to raise a decent, happy human being than to be an atomic physicist, a politician, or a psychiatrist."<sup>16</sup> And, we may add, it takes more of downright unselfish spiritual living to raise truly Christian boys and girls than to expound the Scriptures and preach to multitudes.

THE END

<sup>16</sup>Emotional Security, by Dr. M. R. Sapirstein.



## A Time for Giving

[Continued from page 227]

lected footballs, candy, and yes, a red and white tricycle.

"Christmas party?" said one Jewish merchant. "Take anything in the store. How about a nice phonograph and a record album. Old-fashioned Christmas carols, naturally."

ON NOVEMBER 19, almost three months to the day after his trip to the operating room, Harold had his Christmas party.

I wore my best black dress and Henry had his good suit pressed. We met the Captain and his wife and Harold's Sunday school teacher at the hospital. We were all carrying presents wrapped in gay paper. The Captain held the Christmas tree up in the air. Someone wheeled the bike along the corridor. Newspaper

Moody Monthly

reporters followed us toward Harold's room. But somehow, no one looked very Christmasy.

When we came in his door, Harold tried to smile. Then he saw his bike. He hadn't spoken in days, but I saw his brown eyes sparkle. That was enough. I knew he was happy at last.

The Captain set the tree on the table and we all helped Harold's unparalyzed hand tear off the wrappings on the presents. He fondled his teddy bear and picked up his box of candy and the football. Someone started playing "Silent Night" on the phonograph. But most of the time, Harold kept reaching out and touching his red and white bike.

I sat by his bed and fed him some jello, all he could eat by that time. His dad smoothed back his hair and whispered, "You're O.K., son." But Harold kept watching his bike.

In a few minutes, his eyes closed. His biggest and best and last Christmas party was over. The Captain knelt by his bed. I bowed my head. Out in the hall, the restless newspaper men grew silent.

"We pray," the Captain said, "that Thou wilt be here with this little boy. Be very near to him. Bless the Balbens. O God, help them lean on Thee and know that Thou doest all things well."

"Help me to know that Thou doest all things well," I repeated to myself. "Help me to know why Thou art taking away my boy at Christmastime," I added.

Harold lived one more month, eating only jello and losing strength every day. By Christmas, he was unconscious. The day after, he died.

THE DAYS THAT FOLLOWED his death seemed twice as long as any other days I remember. My mind ached with thoughts of death and God and heaven. One Sunday, when Harold's brother and sisters started out for the Salvation Army Sunday school as usual, I walked down the street with them. When I reached the store-front meeting hall, I could not turn away. I went in and stayed for church.

Sunday after Sunday I went back, not only because I knew that Harold had been happy there, nor because the Captain and Harold's Sunday school teacher and the others smiled and shook my hand. I went back to the Salvation Army church service because I knew I could find Jesus and peace of mind there.

Last Easter, as I heard the invitation to accept Jesus Christ as my own personal Saviour, I edged past the woman sitting next to me and walked slowly down the aisle to kneel at the altar. "I want to be saved," I said humbly to the Senior Soldier who took me into a quiet small room. "I want to come to God through Jesus Christ."

Now that I have accepted Christ as my Saviour, I know, as Harold must have known, that heaven is more than golden bicycles. My bitterness is gone, and now that Christmas is here again, I know its true meaning. In taking away my son last Christmas, God opened the way to give me the greatest gift of all, eternal life. And I know Harold would have wanted it that way.

December, 1950

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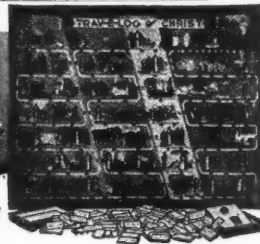
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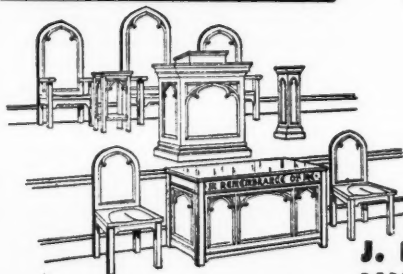
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# News Report

United States

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NEWS

Canada

South America

NEWS

Asia

HOLLAND

NEWS

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## WORLD

## WIDE

## NEWS

## FOR

## AND

## ABOUT

## CHRISTIANS



As 1950 draws to a close, observers are commenting on the strong current of religious (not necessarily Christian) interest evidenced by the general public. Publishing houses, newspapers, and radio stations, as well as spokesmen for various religious organizations, note this interest.

### Best Sellers and Christmas Cards

Three of the top five non-fiction best sellers in the nation's bookstores are religious works of various kinds, and a check of best seller lists in two prominent newspapers shows seven religious titles among the fifteen leading books, according to a report from New York City.

Figures recently released showed that one version of the Bible sold 200 per cent more copies in 1948-49 (the last year for which figures are available) than in 1940. Sales of a new translation of the New Testament jumped 30 per cent from 1948 to 1949, and a Bible commentary sold five times as heavily in 1948-49 as in 1940.

At least four of the most favored religion books have been appearing in newspapers nationally in serial form. One Midwestern daily published a religious serial on page one for forty days. As one editor commented, "A paper attempting that twenty years ago would have been laughed at."

Christmas cards provide another indication of the same trend. This year for the first time since the origin of the cards, one in every five will carry a religious motif. Five years ago, only one in ten was linked with the Christmas story, and before that the ratio was much less.

One survey indicates that the trend toward religious interest has been in progress since the depression and was accelerated during World War II. And for the first time in years, the large percentage of the nation's population belongs to some church, with 54.2 per cent, or eighty-two million people, now members. Twenty years ago, church membership totaled 42 per cent, or fifty million persons.

### Challenged Christians

Christian leaders, however, point out that this is a time not for counting church members, but for all-out evangelism. Addressing a meeting of the Greater Chicago Sunday School Association recently, Dr. Robert G. Lee urged nearly one thousand Sunday school teachers and workers to be more concerned about souls.

"If an atom bomb exploded in Chicago tonight, two million souls would go to hell," the president of the Southern Baptist Convention told his audience. Any activity of the church not directed specifically toward bringing people to Christ is a useless function, he added. With but a few exceptions, those in the audience promised to try to bring at least one person to Christ by Christmas.

Southern Baptists themselves are expressing their concern for souls in foreign fields with the largest missionary budget in the denomination's history—\$4,538,672 for 1951. The group expects to be supporting more than 800 mission-



Chaplain (Col.) Frank E. Pulley, presents a Bible to one of the 602 members of the incoming class at the U. S. Military Academy, West Point, N. Y. Back row, left to right, Henry G. Perry, executive secretary of the American Tract Society; Dr. Frank E. Gaebelein, director of the society; and Col. George R. Stephens, staff officer at the academy.

aries in twenty-eight countries by the first of the year. During the past five years, the denomination's Foreign Mission Board has appointed 372 new missionaries and has sent missionaries to fourteen new countries: Arabia, Costa Rica, Ecuador, Formosa, Gold Coast, Guatemala, India, Indonesia, Malaya, Peru, Philippine Islands, Southern Rhodesia, Thailand and Venezuela.

### Midweek Multitudes

In Los Angeles, Calif., attendance at the midweek services of the Church of the Open Door has soared to the 2,000 mark. The reason: a new program of co-ordinated Bible reading and teaching introduced by the pastor, Dr. J. Vernon McGee.

Plans call for the reading and study of the entire Bible during a year's time, with attention focused on a different book each week. A Sunday morning inspirational message and a Sunday evening evangelistic sermon are both taken from passages in the book, with a summary of the entire book being presented on Wednesday evening.

### Swords for Soldiers

Also with a view to encouraging Bible reading, copies of the Scriptures were recently presented to 602 members of the incoming class at the U.S. Military Academy at West Point. The presentation has been made annually by the American Tract Society since 1870. Dr. Frank E. Gaebelein, a director of the tract society, told the students: "The Bible tells the story not so much of man's search for God as of God's search for man."

Bibles, ranging from one in the Finnish language to a facsimile edition of the Gutenberg Bible, are also in this month's news. The Finnish Bible was recently presented to President Truman by Finland's minister, K. T. Jutila, on behalf of the Evangelical Lutheran Church of Finland. The President's collection of Bibles now numbers about fifty.

The facsimile edition of the Gutenberg Bible is a two-volume reproduction of the original recently acquired by the University of Illinois. The university also added a copy of the rare "Wife-Beater's Bible," so named because the book adds a sentence to I Peter 3 on purely human



authority justifying the chastisement of wives.

And in St. Louis, Mo., a Bible is soon to be placed in a permanent marble stand on one of the city's busiest streets. A project of the American Lutheran Publicity Bureau, the Bible display will be arranged to expose a different page each day and will be lighted for the convenience of night readers.

### Crowds Hear Graham

More news of large gospel meetings climaxed by hundreds of decisions for Christ follows in the wake of Billy Graham's evangelistic campaigns in Minneapolis, Omaha, and Indianapolis. In Minneapolis, where 283,600 had attended meetings, 5,700 made decisions for Christ, 31 per cent were for salvation, 48 per cent for assurance, and the remainder for full-time Christian service.

Special meetings included a children's service, where 12,000 saw Cliff Barrows' animated Bible stories, and a women's meeting, where 20,000 crowded into the auditorium and overflowed into a parking lot and two near-by churches. At the University of Minnesota, the evangelist held four services in the 2,000-seat ROTC armory, where 8,500 students and staff members heard the message.

Reports from Omaha indicate that 13,000 packed the auditorium while 12,000 remained on the outside. This is said to be the greatest turnout for a religious meeting ever seen in Nebraska.

As MOODY MONTHLY goes to press, the Graham team is being heard by huge crowds—approximately 100,000 the first week—in Atlanta, Ga.

### Business Men's Business

Meanwhile some 660 registered delegates to the thirteenth international convention of the Christian Business Men's Committee are looking back on the largest attended convention in the history of the organization. Theme of the five-day meeting held in Ottawa, Canada, late in October, was, "Quit you like men, be strong."

Arnold Grunigen, Jr., San Francisco, Calif., was re-elected chairman of the group, while Waldo Yeager, Toledo, Ohio, was named vice-chairman, and Elmer A. Edman, Chicago, Ill., secretary-treasurer.

Names added to the international board of directors are: Alfred R. Jackson, Williamsport, Pa.; Don F. McKechnie, Ottawa, Ont.; Lester G. Teakle, Woodstock, Ont.; Robert P. Woodburn, Washington, D.C.; and Waldo Yeager, Toledo, Ohio.

Forty churches in the area opened their doors to the delegates for pulpit assignments, and about a hundred conversions were reported as a result of street meetings, personal work, and ministry in the churches. At the Sunday afternoon rally, more than 2,000 persons crowded the session out of the hotel into a local theater.

Toledo, Ohio, has been chosen for the fourteenth convention of the group in October, 1951.

### To National Council

The United Lutheran Church in America, largest of the sixteen Lutheran

### Prayer in the News

**A** CALL for an international day of prayer and reconsecration on New Year's Day, "for the task of evangelizing the world in this generation through a global spiritual awakening," has been issued by Dr. Robert A. Cook, president of Youth for Christ International. Churches, pastors and other organized Christian groups, as well as individuals, are being asked to set aside some period of the day for special prayer.

Prayer also figures in this month's news in other ways:

● In Korea, as General Douglas MacArthur returned Seoul to South Korean president Syngman Rhee, the General concluded his speech with these words: "In humble and devout . . . gratitude to Almighty God for bringing this decisive victory to our arms, I ask that all present rise and join me in reciting the Lord's Prayer." Some observers said tears rolled down MacArthur's cheeks as he repeated the words of the prayer.

● Requests for prayer assistance from believers in this country have been received by the International Council of Christian Churches from Christians of Ambonia, one of the South Moluccas Islands. The island has been attacked by the Javanese in bombing and amphibious invasions. In addition, a recent tidal wave resulted in great loss of life and property.

● Sports events at several colleges and universities are now being opened with prayer for peace as the result of a suggestion made in a column of the *Chicago Tribune*.

● In Nashville, Tenn., one daily newspaper, the *Banner*, urged editorially: "Prayer, consecrated and fervent, is an imperative need. Devote at least a moment to it every day at noon. Pray for delivery from a threat which overshadows the world; for wisdom and strength to meet this challenge and overcome it. Pray for peace."

groups, has voted to unite with the Federal Council of Churches and other allied groups forming the newly organized National Council of Churches. The action was taken at the denomination's seventeenth biennial convention in Des Moines, Iowa. Leaders point out the decision marks a definite departure from the church's policies in the past.

The convention voiced opposition to any tie between the United States and the Vatican. Top-ranking Protestant leaders of the nation have asked President Truman for an audience to express their views, but as yet have not received a reply, according to Dr. Franklin Clark Fry, president of the Lutheran group.

At another biennial convention, that

of the American Lutheran Church in Columbus, Ohio, nine representatives were appointed to a joint union committee to study the proposed merger between their church, the Evangelical Lutheran Church and the United Lutheran Church. Dr. Henry F. Schuh, Columbus, Ohio, was named to serve as president.

### Admit Seven

Seven more Bible institutes and Bible colleges are now among the members of the four-year-old Accrediting Association of Bible Institutes and Bible Colleges, following the Association's annual meeting at Moody Bible Institute in Chicago during October.

Schools received into membership in the collegiate division were Owosso Bible College, Owosso, Mich.; St. Paul Bible Institute, St. Paul, Minn.; Philadelphia School of the Bible, Philadelphia, Pa.; and the Mennonite Brethren Bible College, Winnipeg, Man. Great Lakes Bible Institute, Zion, Ill., and Western Baptist Bible Institute, Oakland, Calif., were given membership in the intermediate division of the Association.

Collegiate schools of the Association are now approved by the Department of Justice for foreign students. The organization is also recognized by the U.S. Office of Education, the Veterans Administration and the U.S. Civil Service Commission.

### Behind the Iron Curtain

How are Jews faring in Russia? Will Herberg, a free-lance Jewish scholar, says: "In all Russia . . . there is no trace of formal Jewish organizations or institutions. There is not a single Jewish newspaper or periodical. Hebrew is forbidden. Religious instruction and everything that smacks of religious tradition is under the same ban." His conclusion: What Czarist persecution could not do, "Communist totalitarianism seems on the verge of accomplishing—the stifling of every form of Jewish expression, the total extinction of Jewish existence."

Moslems, too, report opposition to Mohammedanism. Charges have been made that Russia has desecrated mosques, killed hundreds of thousands of Moslems, and sent mass shipments of prisoners to Siberian camps during years of persecution. In the last thirty years, Russia's Moslem population is said to have been reduced from 45,000,000 to 22,000,000.

One of 150 Russian Moslems who recently arrived in Egypt told how Communists had asked Moslems to sign a paper on which was written, "No God, no religion; nothing but Stalin." All who refused to sign vanished forever.

Other highlights from around the world include the following:

**ENGLAND**—Nearly 100,000 Roman Catholics attended ceremonies in London recently, marking the end of a week's celebration of the restoration of their hierarchy in England and Wales a century ago. The gathering was one of the largest Catholic assemblies in Britain in modern times.

**GERMANY**—Two German officials,

[Continued on page 281]



INTERNATIONAL UNIFORM

# SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

December 17

## Victorious in Daily Living

II Corinthians 11:18-30; 12:8-10

**Memory Selection:** *Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.*—James 1:2-4, A.S.V.

The importance of Christ's life being manifest in our mortal bodies is unquestionable. It is very true that what we are, speaks so loudly that, on occasion at least, people cannot hear what we say. To preach the Word of God, to testify the grace of God and at the same time to live a life which is selfish, sinful, disobedient is, of course, to belie the message proclaimed. Perhaps our greatest need in this day is to know God's provision for holy living and to enter into the truth of it.

During the earthly life of the Lord Jesus, some of the Jews came to Him with the very important question, "What must we do, that we may work the works of God?" (John 6:28). And many of us are asking, "How may we do the things that we know are right?" The Bible has its answer to that question. In fact, all that is said may be gathered into one specific statement: the victorious life is Christ. The living Christ in His people is God's answer to the question, "What must we do, that we may work the works of God?"

### I. Victory Over Resentment and Retaliation (II Cor. 11:19-21)

Even on the human level, when certain individuals make brash claims, we often smile rather than try to set everything as we think it should be. "Ye bear with the foolish gladly, being wise yourself" (v. 19).

However, these Corinthian Christians went beyond such measure of restraint, in that even though they were brought into bondage, though they were devoured, were taken captive, were lorded over, and even smitten, they bore with a man (v. 20). It was not that they were really weak, but they were manifesting the grace of God (cf. v. 21). They had entered into the life of Christ in such a way that they were not concerned about their own personal advantage, no longer clamoring for their own rights. The violent assertion of personal privilege did not characterize them. How far they had come from the experiences of the day when the apostle Paul had to write to them concerning the excesses of their assembly (cf. I Cor.)!

Here, at least by suggestion, we have the thought that if we are to know victory in Christ, we will have to come to

the place where our own desires, ambitions, plans, prejudices are put aside. We shall have to know something of what it means to be crucified with Christ.

### II. Victory Over Persecution and Trial (II Cor. 11:22-30; 12:8)

Here we have the catalog of the tremendous sufferings of Paul on behalf of the Lord Jesus Christ. Imprisoned, beaten, in the place of death frequently, the apostle could say that he had received thirty-nine stripes on five occasions, that he had been beaten with rods three times, that once he had been stoned, and that on three occasions he had suffered shipwreck. In addition, he had known the perils of rivers, of robbers, of his countrymen, of the Gentiles, of the city, the wilderness, the sea, of false brethren. He had known deprivation and hunger.



"We have seen His star in the East . . ."

Here truly was a man who bore in his body the scars of the conflict for the Lord Jesus. Here was no lighthearted, easygoing, luxury-seeking Christian. Surely his scars put us to shame for our self-indulgence and love of ease. Here was a man who had come to the place where his own life meant absolutely nothing except for it to be lived in the will of God. If you and I are to know victory, we too must come to that decision. Absolute dedication to the will of God is one of the integral parts of victory.

### III. The Secret of Victory (II Cor. 12:9,10)

This apostle who had sought the Lord concerning the thorn in the flesh had given to him the wonderful answer, "My grace is sufficient for thee: for my power is made perfect in weakness" (v. 9). I well remember receiving in my early Christian life a little paper Bible marker on which this text was printed. All the words were in smaller letters except the

word *IS*. I thank God that it was called to my attention long ago, and pray that it may remain large in my thinking.

See it again: "My grace *IS* sufficient for thee." Wherever you are, whatever the circumstances, whatever the problem, however misunderstood you are, however maligned, whatever the need, God has grace for you, and His grace *IS* sufficient. When that grace is appropriated by us, it is then "that the power of Christ" rests upon us (v. 9).

The whole secret of victorious living is the Lord Jesus Christ. It is not our puny, weak and feeble attempt at trying to live a good life that is Christianity. It is our receiving a living and powerful Lord, who comes to dwell in our hearts by faith. This Lord Jesus Christ living out His life in us is the only answer.

In my judgment, there are two necessary actions on our part if we are to know the presence and power of the Lord Jesus Christ. First of all, there must be submission to Him. Let us not for one moment think that yieldedness to Him is an easy matter. These hearts of ours are capable of withholding that which we claim to have given Him; they are capable even of deceiving themselves. Not until all our friends, all our possessions, our very life itself is on the altar for God can we be said truly to be yielded to Him.

The second necessary part is absolute and implicit trust in Him. Victory comes by faith, and as we receive the Lord Jesus, we are to walk in Him. Day by day, hour by hour, moment by moment, we are to walk with our faith in Him that He will live out His life in us, that He will carry us through, that He will glorify His Father in and through us.

December 24

## The Saviour is Born

Luke 2:1-16

**Memory Selection:** *Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord.*—Luke 2:10, 11, A.S.V.

The story of the birth of any baby is always interesting, but the story of the coming of the Lord Jesus Christ as a Babe is, of course, the outstanding birth of all history. To think that the eternal Son of God, He who in the beginning created all things, should come into this world of sin and shame and woe, and that He should come as a Babe, is grace unfathomable. Of course, beyond the humility and the simplicity and the poverty of His coming is the additional fact of the purpose for which He came. What a wonderful Saviour we have! No wonder the story of His birth is of constant blessing and continual interest to those of us who love and adore Him.

### I. The Advent of the Saviour (Luke 2:1-7)

Very carefully does the historian Luke, led of the Spirit of God, give us the details with regard to the time and place of our Lord's birth. That which immediately preceded the birth was a decree from Caesar Augustus that the whole

world should be enrolled (A.S.V.). This particular enrollment is designated as the first when Quirinius was governor of Syria. Actually, there is record of a second being made.

Evidently this census or enrollment was conducted differently in different places. In Palestine, it meant that men were to return to the city of their birth, or to the city that was associated with their forebears. So Joseph and his espoused wife left Galilee and went to Bethlehem. Though the distance between Nazareth and Bethlehem is not great as we judge distances today, yet it must have been a very difficult journey for Mary.

From the general tenor of the narrative, it can be assumed that Joseph was a very thoughtful and considerate man. The journey was probably made by easy stages, and Joseph undoubtedly cared for Mary so that she was given as much comfort as possible.

While they were still in Bethlehem, the days were accomplished that she should be delivered, and, as the record indicates, she brought forth her firstborn son. How sad are the words with which this section ends: "There was no room for them in the inn."

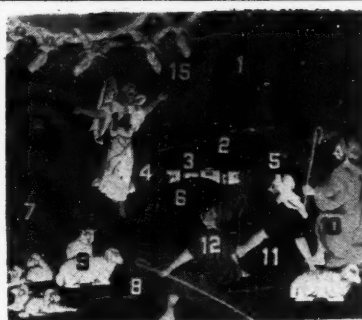
Many of us are familiar with the poem, "The Inn That Missed Its Chance." While the scene is somewhat imaginative, there is real truth in it. It is so easy to miss our opportunity simply because we do not recognize it when it comes. It is so easy to let the tinsel and trappings of the world give us a false conception of things and a false set of values. Here the blessed Son of God came, born of the virgin Mary, and was relegated to a place in which the only cradle that could be found for Him was the manger of the lowly beasts of the field.

Thus in all simplicity is the record given of the birth of the Lord Jesus Christ. Yet how much was involved in that birth! Micah had said that in Bethlehem the Lord would be born, and he spoke of Him as the One who was from everlasting. So now was fulfilled to the very dotting of the *i* and crossing of a *t* the prophecies of the Old Testament that had to do with the incarnation.

While the incarnation does not save, as some have erroneously taught, nevertheless it is of tremendous importance. Only by the virgin birth of our Lord can we have the Son of God coming into the world without taint of original sin. In addition, we must remember that He who came was not beginning His existence at Bethlehem, but had existed from all eternity. Thus His birth is absolutely unique; there is nothing like it in all the annals of history. Here the blessed Son of God, the object of the worship and adoration of the celestial hosts from time immemorial, takes upon Himself the form of a man; and being found in fashion as a man, He humbled Himself, even to the death of the cross.

## II. The Annunciation to the Shepherds (Luke 2:8-16)

All that happened that night in Bethlehem in the coming of the Son of God seemingly passed unnoticed. The innkeeper probably took no special note of



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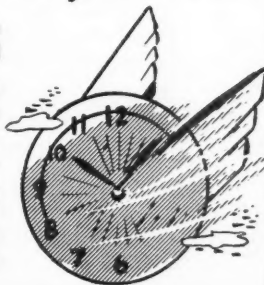
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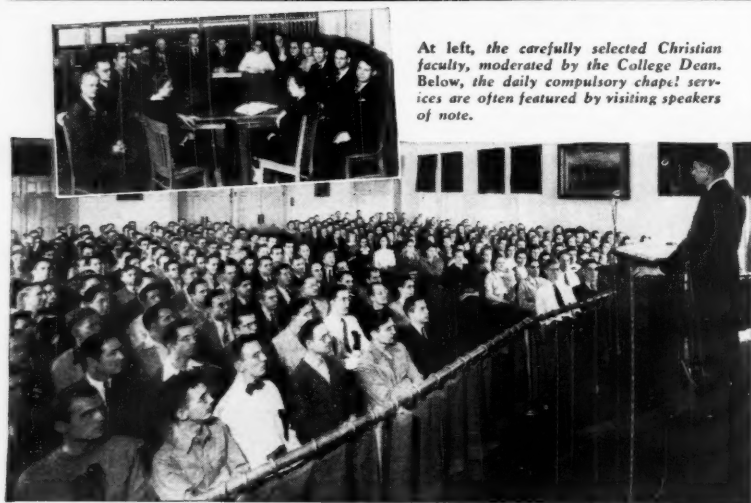


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"I have set before thee an open door"

it. The king was unconcerned (at least, until the coming of the Wise Men, which probably occurred some months, or possibly a year or so, later). And the religious leaders of the day, even with the coming of the Wise Men, did not seem duly impressed, but rather carelessly and indifferently quoted Micah's prophecy when Herod asked them concerning the birthplace of Messiah.

However, God did reveal the fact to lowly shepherds in the Judean hill country. No less than an angel of the Lord stood by them, and the glory of the Lord shown round about them. That expression, "the glory of the Lord," should not be passed by too quickly. Remember that the glory of the Lord, the *shekinah*, had to do with the presence of God. The shekinah glory filled the holy of holies in the tabernacle, and later the temple. Ezekiel saw it departing from the temple. Now once again the glory of God is manifest; this time, not simply in a phenomenon in which the light shown gloriously, but in the actual coming of the Son of God, He who is the glory of God (II Cor. 4:6).

The angel told the city in which the Lord Jesus was born (v. 11), and gave the sign by which to identify Him (v. 12). Then a great company of the heavenly hosts joined the angel, and said, "Glory to God in the highest, and on earth peace, good will toward men."

The shepherds went at once to Bethlehem and found it even as the angel had told them. After they had seen the Lord Jesus Christ, they returned to their old occupation, but "glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them" (v. 20).

December 31

### A Continuing Fellowship

John 15:1-5; Philippians 3:8-16

**Memory Selection:** *One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.*—Philippians 3:13, 14, A.S.V.

This lesson brings to a close the quarter in which we have been considering Christian living. We have looked at some of the constituent parts involved in real living for God: the matter of our own personal commitment to the Lord Jesus Christ, our study of the Word of God, our practice of prayer, our utilizing all the means and opportunities God gives us to learn more about Him in reading and meditation, the need for fellowship with other Christians, the great privilege of Christian worship, the obligation of stewardship in the material realm, the realm of our own personal lives and the realm of our responsibility in witness; and we have thought too of the necessity for victorious daily living. This lesson brings to our attention the necessity for continued fellowship with the Lord Jesus Christ.

#### I. Identification (John 15:1-5)

The subject of this wonderful chapter is really our identification with Christ, our union with Him, out of which springs,

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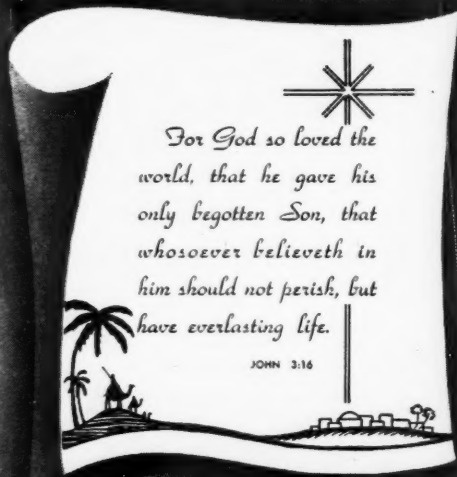
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as one of its fruits, our bearing fruit to God. This great doctrine is found, of course, in other places as well. Romans 6:5 says: "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" (A.S.V.).

The great truth of John 15 is that we are actually part of Him. For some time, I confess, I looked on the teaching of John 15 as though it said, "I am the stem of the vine, and ye are the branches." But the truth here is that the Lord Jesus is the vine and we are the branches, and that means, of course, that we are part of Him. The vine includes the root, the stem and the branches.

We therefore are definitely part of Him, and only as that relationship is understood and we draw upon Him, as the branches draw upon the vine of which they are part, can fruit be borne, can there be a life that really glorifies God.

Just as the branch cannot do anything by itself, but is fruitful only as it is part of the vine, so can we do nothing except as in experience we live out that which is positionally true; namely, that we are in Christ. As we abide in Him, as He abides in us, it will mean answered prayer (v. 7), bearing fruit (v. 8), and a life of obedience (v. 10).

### II. Objective (Phil. 3:8-11)

In this passage the apostle Paul gives certain of his purposes in his being willing to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

1. That he might gain Christ (v. 8). You see, it is absolutely necessary to give up all that we have by nature and by religion, because salvation cannot come either on the basis of what we are naturally or on the basis of what formal religion can do. Salvation is Christ, and can be had only as Christ is possessed. Therefore, Paul said that he was willing to count the other things but refuse in order that he might gain Christ.

2. That he might be found in Christ (v. 9), that he would have a righteousness acceptable to God. Not a righteousness of his own, realized by effort under the law, but that righteousness which is by faith in the Son of God (cf. Rom. 10:3). Of Paul it could be affirmed that he believed absolutely and fully the word that the Spirit of God gave to him: "Christ is the end of the law unto righteousness to every one that believeth" (Rom. 10:4).

3. That he might know Christ (v. 10). It wasn't simply information about Christ in which Paul was interested; he wanted to know Christ. It need not be affirmed too strenuously, that there is a vast difference between knowing about a person and knowing him. The apostle wanted to know Christ; he wanted to know Him in the power of His resurrection and the fellowship of His sufferings. The only way that we can have this knowledge is by being conformed to His death (v. 10).

4. That he might attain unto the resurrection from among the dead (v. 11). How grand and manifold are the blessings of salvation! They are not exhausted here, but enough are given to make us



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wonder at the grace of God and rejoice  
in the heritage which we have in His  
salvation.

### III. Aspiration (Phil. 3:12-16)

The apostle Paul clearly says here that  
he had not obtained or was already made  
perfect, but that he pressed on. His  
desire—and may it be the desire of all  
of us who name His name—was "that I  
may lay hold on that for which also I  
was laid hold on by Christ Jesus" (v. 12).

When God saved us, He saved us for  
a purpose. He has a definite objective  
in view in the salvation of every soul.  
The apostle expresses what may well be  
the aspiration of all of us, that we may  
know in experience all that for which  
God has saved us. Though Paul disclaims  
having fully attained, he expresses the  
fact that he is pressing on, that he is  
stretching forward.

Every day should find the child of God  
a bit nearer that objective for which  
God has laid hold of him. May we not  
only be a day's march nearer home, as  
day follows day in our Christian experi-  
ence, but may there be more conformity  
to the Lord Jesus Christ. Let us remem-  
ber that the Spirit of God has come that  
He might transform us into the same  
image from glory to glory (II Cor. 3:18).

January 7

## Jesus Begins His Ministry

Mark 1:9-20

**Memory Selection:** *And Jesus said unto  
them, Come ye after me, and I will make  
you to become fishers of men.*—Mark  
1:17, A.S.V.

The lessons for this quarter are all  
taken from the Gospel of Mark. It has  
been well said that the second Gospel is  
a record of the deeds rather than the  
words of the Lord Jesus. Of course, we  
have recorded for us many of the things  
which He said, but the preponderance  
of the material concerns the actions of our  
Lord. Peter's words in Acts 10:38 have  
been suggested as summing up the Gospel  
of Mark: "Jesus of Nazareth . . . who  
went about doing good, and healing all  
that were oppressed of the devil; for  
God was with him."

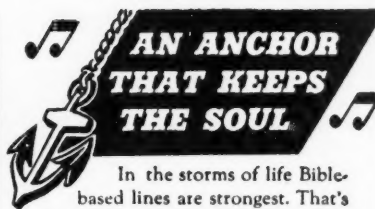
Mark is characterized by brevity and  
simplicity. The descriptive material is  
concise and yet most graphic. At least  
eighteen specific miracles performed by  
the Lord Jesus are recorded. In addition,  
there are four references to numerous  
miracles which are not given in detail.

This Gospel is the shortest of all and  
is what we may call a Gospel of action.  
The key word is *straightway*. The word  
so translated in our Bible occurs forty-  
five times in the original. In the King  
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*straightway* twenty-five times, *immedi-  
ately* fifteen times, and *forthwith* five  
times. The American Standard Version  
uniformly translates it *straightway*.

Here we have the picture of the Serv-  
ant of the Lord who does the will of God  
unquestioningly, and perfectly.

### I. The Baptism (vv. 9-11)

What we have said concerning the  
brevity and simplicity of Mark's account  
is characteristically true of the incidents



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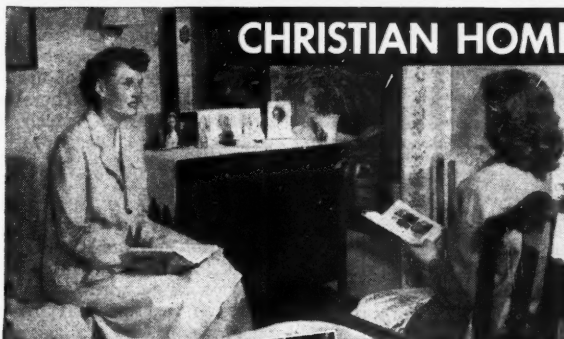
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MM-12

in today's lesson. For example, this whole moving scene of the baptism of our Lord is described in three verses. In this account there is no reference to John's pointing to the Lord Jesus and saying, "Behold the Lamb of God who taketh away the sin of the world." That fact is tremendously important, but the purpose here is not to give a rounded-out story, but simply the fact of His baptism.

It will not be out of place to observe right here that the four Gospels present the Lord Jesus Christ from different aspects. To see the story of His earthly life and death and resurrection in anything of its fullness, we must read all four accounts. Remember that what we have in Mark is a sort of outline, a rapidly told story which moves from event to event very quickly.

The reason for our Lord's baptism need not be developed here. I would only suggest in passing that it was for the purpose of His manifestation to Israel (John 1:31), and as an example and illustration of the great principle of substitution (Matt. 3:15).

Stress may be placed on the fact that this mention of the Father's approval of the Son followed the thirty years of our Lord's life, most of which had been lived in Nazareth. Over that entire period—from His birth, the flight into Egypt, the return to Palestine, the journey to the temple when He was twelve, and the years of His adolescence and adulthood up to the time when He was thirty—all have set over them in letters of fire the approval of God the Father. There was nothing in all His life of which the Father could not say, "It pleases Me."

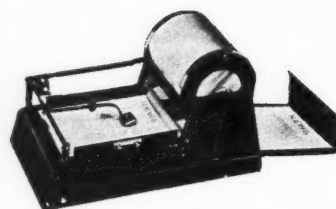
### II. The Temptation (vv. 12, 13)

Both Matthew and Luke in their accounts of the temptation, use the word *led* to describe the Holy Spirit's directing the Lord Jesus into the wilderness. Mark uses a very strong word translated *driveth*. Here we see something of the compulsion to which the Lord Jesus was very sensitive and which was fully carried out. The Servant of the Lord goes forth as the Spirit of God leads Him. We know from both Matthew and Luke (cf. Matt. 4 and Luke 4) that our Lord fasted for forty days. He was then tempted of Satan.

Mark does not give us the record of the temptation so far as the individual tests are concerned, but simply refers to the fact of the temptation. The place into which Christ was led was evidently one of desolation, for Mark adds, "He was with the wild beasts."

The Lord Jesus met the adversary of God and of man in combat at the very outset of His public ministry, and defeated him. We know from the other Gospels that He used the Word of God to repel every suggestion of the devil. These temptations did not mark the end of such trials (Luke 4:13). At the end of His public ministry He met Satan and his hosts in mortal combat. But in every instance our Lord came off victorious (John 12:31; Col. 2:15). This mighty Lord is able to lead us in the path of victory.

The fact that our Lord had angels minister to Him after the temptation



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should not be overlooked. Matthew says, "Then the devil leaveth him; and behold, angels came and ministered unto him." Mark simply states, "The angels ministered unto him."

### III. The Public Ministry Begun (vv. 14-20)

There are three comments which I should like to make about this portion of our lesson.

First of all, the Lord Jesus had thirty years of preparation for His entrance into public ministry (cf. Luke 3:23). Let us not complain when God, in His perfect plan, has a period of preparation for us.

In the second place, there is a ministry of the Lord which antedates the ones mentioned here. He undoubtedly had an early Judean ministry, a record of which is found in John 2 and 3.

The third thing concerns His Galilean ministry, which involves His preaching (vv. 14, 15) and His calling of the disciples (vv. 16-20).

January 14

### The Varied Ministry of Jesus

Mark 1:21, 22, 29-35

Memory Selection: And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.—Matthew 9:35, A.S.V.

Moody Monthly

There is little doubt but that the scriptures selected for this lesson give us a typical day from the life of the Lord Jesus. The record concerns events which occurred on "the sabbath day" (v. 21).

First of all, we shall want to discover something of the varied ministry of our Lord, but we should not forget that there is a second matter which should occupy our attention; namely, that which God would have us do in the use of our time. When the Lord gives His children gifts—whatever the particular talent—they should be used in the power of the Spirit of God to the glory of the Son of God.

### I. The Lord Teaching (Mark 1:21, 22)

The Lord is the Master Teacher. All of us should sit at His feet to learn something of the art of true instruction. The congregation that heard Him on this occasion "were astonished at his teaching." The reason is indicated in the expression, "He taught them as one having authority, and not as the scribes." In other words, there was no doubt, no question, no wavering between two opinions so far as His teaching was concerned. It was direct, authoritative, dogmatic. Our Lord did not have to make use of phrases which men frequently must use, such as, "There is a difference of opinion here," "I think it may be this way," "I may be wrong, but this is my opinion." On another occasion the Pharisees sent officers to arrest the Lord Jesus (John 7:32). These very officers sent to arrest Him were arrested by Him, and to the inquiry of the chief priests and Pharisees, "Why did ye not bring him?" they answered, "Never man so spake." What a great teacher He is. He comes with the words of eternal life.

### II. The Lord Visiting (Mark 1:29)

We should not lose sight of the fact that part of our Lord's ministry was in visiting. In this instance, He went to the house of Simon and Andrew. We know, of course, that He undoubtedly had in mind the particular need for healing that was involved. However, that does not take away from the fact that He did go to the house of these two brothers. There is a real ministry to be carried on as we go into the homes, for there we meet persons in their need, and there frequently we are able to talk with them about matters that otherwise we would have no opportunity to discuss.

### III. The Lord Healing (Mark 1:30-34)

In this home which He visited Simon's wife's mother was sick, and the Lord Jesus healed her. She was perfectly restored, which was proved by the fact that she ministered to them.

The Lord Jesus not only met the need of the home in Capernaum, but He met the need of myriad souls as the multitude thronged upon Him. For the record is, that even when the sun had set, they brought to Him all that were sick and them that were possessed with demons, and He healed many. What a day of activity and ministry.

Teaching as He taught, visiting as He visited, healing as He healed undoubtedly

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exacted a tremendous toll. There was the outgo of both physical and spiritual strength, for our Lord not only spoke, He not only traveled from place to place, but shared the sorrows, the griefs of those who heard Him. Our blessed Lord gave Himself wholly to His ministry. Though we cannot minister in the perfection of the Son of God, though our hearts are not big enough to encompass the sons of men as His heart encompasses them, nevertheless, can we do less than give our all in ministry for God?

### IV. The Lord Praying (Mark 1:35)

Here undoubtedly we have a great secret as to the resourcefulness, the plentiful supply of physical, mental and spiritual power which should characterize us. It says that "a great while before day, He rose up and went out, and departed into a desert place, and there prayed." It is right and proper that when the people of God meet together they should unite their hearts in prayer. But there is also a tremendous need for personal, individual, private prayer.

The fact that our Lord went out into the desert to pray shows how highly He regarded the necessity of being alone with His Father. The probability is that if some kind friend invited Him to spend the night in his home, there was not opportunity for that meditation, that quietness, that our Lord felt necessary. How much more do we, the children of God by faith in His name, need to get alone, to be with God! The soul that does not so practice the presence of God probably does not understand all that he is missing. All that he does understand is that the distractions, the turmoil, the strife of the day are too much for him.

I like the plain, practical advice given by the late Thomas S. Smith, for many years a trustee of the Institute, when he used to say, "Dr. Torrey impressed on me the need to get up in the morning and have an hour or more for God's Word and prayer. The time for prayer is in the morning; not after the day has been spent and we have made all our mistakes, but early in the morning when the day is beginning." Not for one moment would we, nor would Mr. Smith if he were with us, argue against prayer in the evening. But the point is that we should have a time early in the day when we have our fellowship with God, when we hear Him speak to us, and when we pour out our souls to Him. Our Lord certainly sets an example that we should follow in His steps (I Pet. 2:21).

## The Art of Following Through

(Continued from page 234)

greater importance" to carry out the Lord's command to "feed my lambs." In nearly every large campaign the professing children from the first nights have a yearning to learn more of the things of God. This is proof of the Spirit dwelling within. Advantage has been taken of this to institute, about the third evening, a special class for those who have trusted Christ.

As the appeal is made from the platform to have the children stay, an-

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nouncement is also made of the class for those who have given their hearts to Christ. The children attending this class are given about twenty minutes of Bible instruction each night throughout the remainder of the campaign.

In addition, care is taken to see that each child's Sunday school teacher is aware that the child is in need of spiritual instruction. In some campaigns letters have been sent to the pastors of other churches where a professing child attends Sunday school, telling of the child's desire for spiritual food and requesting that the child's Sunday school teacher be notified. Children making a profession are, of course, encouraged to tell their Sunday school teachers as well as their parents.

It has already been stressed that the fruitful way to get children into evangelistic meetings is to have enthusiastic workers visit the schools. After one campaign has been held, however, this method can be supplemented—but not replaced—by mailing out cards to the children whose names appear on the master list from the previous meetings. Attractive printed cards, giving the appealing

points of the new campaign program, will arouse pleasant recollections and bring a favorable response in many hearts. Such cards may also be sent to the whole mailing list toward the close of a current campaign to bring in any who may have dropped out.

The tremendous value of the master list of children's names and relevant information should not be overlooked. Business houses spend large sums to compile just such lists for advertising purposes. Churches likewise will do well to make the most of the opportunities such lists present.

If an adult evangelistic campaign is to be held, visitation and suitable advertising material personally addressed and put into the homes on the basis of this list will prove far more effective than the ordinary blind door-to-door canvassing. This is especially true if the adult meetings are linked with "the enjoyment of the gospel experienced by your children."

Bring-Your-Parent services can be held occasionally, using the same means of advertising. Master lists have also been used very successfully to notify children of vacation Bible schools, summer Bible camps and Sunday school rallies. Indeed, the possibilities of such a list are almost unlimited.

**I**MPORTANT AS THEY ARE, the benefits of the follow-up make up only a part of the total benefits which result when the complete program of mass child evangelism is put into operation. As a result of such children's meetings, the unchurched child is immediately reached and brought into the church's sphere of influence. Many of them are saved. They and others are enrolled in the Sunday school, which also receives new spiritual impetus as a result of revival and new vision experienced by Sunday school workers who have become soul-winners during the campaign. Over a period of years, children are held in Sunday school longer, while more parents attend church and more children, having been saved, grow into church members.

These results will follow provided that little children are sought for Christ. If this is the motive for the effort, the prayer will be sincere and the Saviour's love, yearning over the little ones, will be shed abroad in the hearts of the workers. If any other motives prompt the effort (such as the mere desire for a larger church or Sunday school) the work of the Holy Spirit will be hindered and the results will be disappointing and transitory.

Those who love the souls of children and who are willing to invest the time and effort for prayer and careful planning may look with confidence to the Holy Spirit for thrilling and far-reaching results. Opportunities lie on every hand. Children who tomorrow may be beyond the reach of gospel meetings may be reached today by the scores and by the hundreds through methods such as have here been described. Let us go out now to win them for our Lord—before it is too late.

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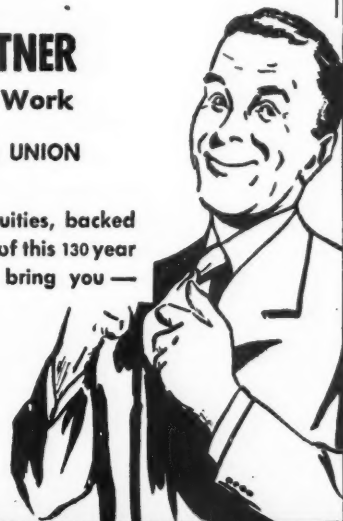
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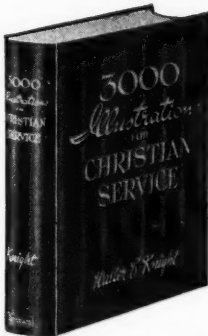
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# OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

## WHAT MAKES CHRISTMAS

It was not the angel's singing  
Gave the Christmas thought,  
Not the precious gold and incense  
By the Wise Men brought;

Not the shining star that led them  
On their unknown way;  
'Twas the Christ within the manger  
Made the Christmas Day.

So 'tis not the tree and presents  
Make our Christmas Day;  
'Tis not what we get that counts,  
But—*what we give away.*

'Tis the joy of loving service  
Makes the glad hours bright,  
Thinking first of others' pleasures,  
Self put out of sight.

We need never mourn that Christmas  
Comes but once a year,  
Since the *blessedness of giving*  
Brings the Christmas cheer.

If we keep the Christmas spirit  
In our hearts always,  
Through the whole year we can make it  
Christmas every day!

—Annie Johnson Flint,  
in *Jewish Missionary Magazine*

+

## GOD'S CHRISTMAS GIFT TO THE WORLD

John 3:16

FOR GOD, the Lord of earth and heaven,  
SO LOVED, and longed to see forgiven,  
THE WORLD, in sin and pleasure mad,  
THAT HE GAVE the greatest Gift He had,  
HIS ONLY SON, to take our place;  
THAT WHOSEVER—oh, what grace!—  
BELIEVETH, placing simple trust  
IN HIM, the Righteous and the Just,  
SHOULD NOT PERISH—lost in sin—  
BUT HAVE ETERNAL LIFE in Him.

Lord, help my unbelief! Give me the  
peace of faith,  
To rest with childlike trust on what Thy  
gospel saith,  
That "whosoever will believe,  
Shall everlasting life receive."

—Author unknown

+

## "SO GREAT SALVATION"

Hebrews 2:3

- I. Its Origin (Heb. 9:14)
- II. Its Operation (Col. 1:12-14)
- III. Its Offer (Acts 13:38, 39)
- IV. Its Opposition (Eph. 6:12, 13)
- V. Its Outcome (Eph. 2:10)

—M. Herbert Scott

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

## CHRIST'S COMING

1. Looking for God's Son (I Thess. 1:10)
2. Loyalty to Him (I Thess. 5:6-11)
3. Learning the Time (I Thess. 5:1-5)
4. Listening for the Summons (I Thess. 4:16-18)
5. Loving the Thought of His Appearing (II Tim. 4:8, R.V.)

—Elmer E. Bloom

+

## THE CHRISTIAN AND THE WORLD

I John 2:15-17

- I. We Came from the World (Eph. 2:2)  
(Once our walk was with the world,  
and we were enemies of Christ—  
Rom. 5:10)
- II. We are Not of the World (John 17:16)  
(Christ has plucked us out from the  
world, and now we are new creatures  
in Christ—II Cor. 5:17)
- III. We are Sent to the World (John 17:18)  
(Now we are out to win the world—  
lost souls—as ambassadors for Christ  
II Cor. 5:20)

—Raymond Olstad

+

## THE SON OF MAN

Mark 10:45

1. His Miraculous Birth—"The Son of man came" . . .  
This coming . . . implies pre-existence.
2. His Wonderful Life—"not to be  
ministered unto, but to minister"
3. His Vicarious Death—"to give His  
life a ransom for many"

—Source unknown

+

## BRIEFING FOR THE CONFLICT

Modern preaching tends to cause people to vegetate instead of consecrate. Its content is something to consume as you would food and absorb as you would heat. It seldom arouses to militant action as it should. It is too often sectarian propaganda that builds fences about communions rather than a manual of service for Christian action. If the church is ever to make an impact upon society, it will never be done by this kind of sermonizing. The church is a barracks where soldiers are to be briefed. They must have the details of a mission given them. A goal must be set up and Christians must be sent out to storm the bastions of modern sinfulness and indifference. This was the method of apostolic Christianity, and we must return to it or continue to be embarrassed in a world that wonders at our impotency.

—Roy L. Laurin,  
in *The Alliance Weekly*

## FROM GLORY TO GLORY THE TRIUMPHANT SON OF GOD

John 16:28

### I. The Glorious Mission

- "I came forth from the Father"
1. To reveal God's love (John 3:16)
  2. To demonstrate God's grace (Titus 2:11)
  3. To accomplish God's purposes (Eph. 3:11)
  4. To be the channel of God's blessings (Eph. 1:3)

### II. The Glorious Incarnation

- "I . . . am come into the world"
1. Advent—"was made flesh" (John 1:14)
  2. Avocation—"my Father's business" (Luke 2:49)
  3. Aim—"to minister" (Matt. 20:28)
  4. Activity—"went about doing good" (Acts 10:38)
  5. Achievement—"I have finished the work" (John 17:4)
  6. Acknowledgment—"my beloved Son" (Matt. 17:5)

### III. The Glorious Achievement

"The work which thou gavest me to do" (John 17:4)

1. Forgiveness (Col. 1:14)
2. Deliverance (Gal. 1:4)
3. Life (John 10:10)
4. Sonship (John 1:12)
5. Destiny (I Pet. 3:18)

### IV. The Glorious Ascension

"I leave the world, and go to the Father"

1. To the Father's presence (John 16:28)
2. To glory and honor (Heb. 2:9)
3. To a new Lordship (Rom. 14:9)
4. To universal worship (Phil. 2:10)

—W. T. Forshaw,  
in *Christian Witness*

+

## I AM THE GOOD SHEPHERD

John 10:11

### I. The Good Shepherd

1. Calls His sheep—therefore they follow Him
2. Leads His sheep—therefore they fear no harm
3. Loves His sheep—therefore they lack nothing

### II. The Sheep

1. Hear the Shepherd's call—because they know His voice
2. Follow the Shepherd's leading—because He has never led them astray
3. Rest in the Shepherd's love—because He loves them enough to give His life for them

—Shirley Kreimann

Moody Monthly



## STAR AND SCEPTER

Luke 2; Revelation 22:16

There came a star, a star from out the East,  
A star of promise then shone in the sky;  
It was a star of grace, a star of hope,  
A light with which to lead and guide us by.

There comes a scepter out of Judah's line,  
A Prince who rules in glory, holiness;  
With might and power within Jerusalem  
He'll reign; the ends of all the earth possess.

And so the gifts of Wise Men show to us  
That gold there represents Christ's royalty,  
And there portrayed in myrrh His suffering,  
And frankincense shows forth His deity.

But now, we see a new star in the sky;  
The Bright and Morning Star doth rise to shine  
From out the night until that day, O Lord,  
The royal scepter of the earth be Thine.  
—Eva Gray

\*\*\*

## LET GOD

Wouldst thou be a teacher? Then let God teach thee. Wouldst thou be a leader? Then let God lead thee. Wouldst thou be a guide? Then let God guide thee. Wouldst thou be a helper? Then let God help thee. The prepared soul must be of most exquisite sympathy and have a tenderness that is born of suffering and the compassion that is conceived in love. The effective instrument must be so attuned to the heart of Christ that he may be freely wielded.

—Publisher Unknown

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## MY GREATEST

My greatest crime, to reject Christ the only Saviour.  
My greatest privilege, power to become a child of God.  
My greatest bargain, to lose all things to win Christ.  
My greatest profit, godliness in this life and that to come.  
My greatest peace, the peace that passeth understanding.  
My greatest knowledge, to know God and Jesus Christ whom He has sent.

—Selected in *The Voice*

\*\*\*

## TRUST IN THE LORD

1. Our Shepherd (John 10:11)
2. Our Defense (Ps. 118:6)
3. Our Refuge (Ps. 46:1)
4. Our Comforter (II Cor. 1:3, 4)
5. Our All (Col. 1:19)

—Submitted by Dorothy Sharp

\*\*\*

## A GUIDE FOR CHRISTIAN PRAYING

Matthew 6:9-13

- I. Recognition of the Father (v. 9)
- II. Subjection to the Father (v. 10)
- III. Petition to the Father (v. 11)
- IV. Contrition before the Father (v. 12)
- V. Dependence upon the Father (v. 13)

—Jack Snitker

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For Him to die, uplifted high,  
To bear the sinner's blame.

There was no room in Bethlehem;  
And in the world today  
Men will not give Him room to live,  
And bid Him turn away;  
But there is room on Calvary,  
And there He stands to give  
A home to all who heed His call,  
And look to Him and live.

There was no room in Bethlehem  
For Christ, the King of kings.  
From throne and crown, to earth come down,  
"With healing in His wings";  
But there is room at Calvary  
For sinners to abide,  
And all who come may find a home  
In Jesus crucified!

—E. Margaret Clarkson,  
in *Jewish Era*

+ + +

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4. Beside the springs of His grace (Isa. 49:10)
5. In the wilderness of testing (Ps. 78:52)

### III. How the Lord Guides

1. With the eye of His love (Ps. 32:8, A.S.V.)
2. With the counsel of His Word (Ps. 73:24)
3. By the servants of His choice (Acts 8:31)

### IV. When the Lord Guides

1. Continually (Isa. 58:11)
2. Even unto death (Ps. 48:14)

### V. Why the Lord Guides

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John 1:42

- I. His Calling (Luke 5:10, 11; Mark 1:16-18)
- II. His Confession (Luke 5:8; Matt. 16:13-16)
- III. His Commission (Luke 5:10b; John 21:15-17)

—Richard Fleming



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## The Youngest Shepherd

[Continued from page 236]

ery like a girl? David would not like that!

As he neared the place the servant had described, Samuel noticed a whispering sound all about like the rustle of leaves. In spite of the hour, birds were chirping softly. Somewhere cattle lowed gently and a little dog barked. The very air seemed charged with excitement.

Samuel's heart beat furiously as he hurried to the entrance of the stable and then stopped, hardly daring to breathe. There, just as the angel had promised, was the Baby with the mother nearby. Samuel tiptoed to the manger. "Our little King, our Messiah," he whispered.

Two or three persons standing near the door stared at Samuel in astonishment. "What is that you say, lad?" one asked.

Before he could reply, however, the figure of Daniel loomed in the doorway, with Simeon and Jabez close behind. Samuel rushed to them, exclaiming, "It is true, the Baby is here. Come and see," he invited, and led them to the manger.

"You knew of this Baby?" a bystander asked in surprise.

"How . . ." began another.

"An angel told us," Samuel answered simply.

"Angel?" repeated the man. "I don't . . ."

Daniel turned his head. "In truth we have seen and heard such things as are seldom witnessed by men," he acknowledged. And he told them of the night's experience. When he had finished speaking there was silence.

Just then a sound at the entrance drew Samuel's attention. A man was standing there, alone, as if he feared to enter.

"It's James!" he exclaimed softly. "He's come!"

Samuel went to him, hesitantly reaching for his hand. This time, however, James did not draw away.

"Come, sir. See the Child."

James walked hesitatingly to the manger. When he saw the Baby he fell to his knees in worship. "God forgive me," he whispered.

For the second time that night, Samuel seemed to sense a presence greater than any earthly being—a heavenly presence. He knelt with James, and then the shepherds and all the people there knelt, too, in praise and wonder for what God had done this night.

BACK IN THE HILLS overlooking Bethlehem, James let the other shepherds go on ahead while he drew Samuel off to the side. Day was breaking, the first rays of the sun mingling with the morning mists. He cleared his throat.

"Boy, I'm sorry for my churlish manner toward you. Can you find it in your heart to forgive me?"

"There is nothing to forgive, sir." The boy looked steadily into the older man's eyes. "I was frightened, as you said, though I tried hard not to be."

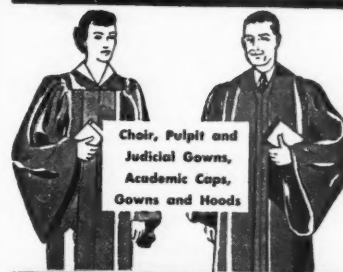
"You were brave, lad; it was I who was weak and afraid. I see things clearer

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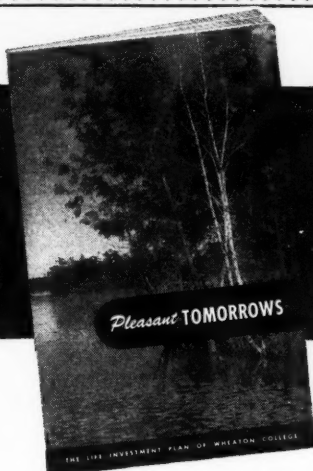
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now, and it is because of you, I think."

"Oh, no sir," Samuel protested quickly. "It was the little King, the Christ Child. I saw the change in your face even as you looked at Him. It was God through the Christ Child who changed you, who changed every one of us."

"Aye, perhaps it was so." James nodded gravely. "I do believe it." He was silent for a moment, then continued. "Lad, I know you had a great love for David. And I know I could never take his place, but could I not try to be a father to you?" Again he paused as if choosing his words carefully. "I have no son, and it is very lonely. I have room and to spare. Will you come home with me as my son?"

For a moment Samuel could not believe that he had heard aright. He tried to speak, but words would not come. James searched his face anxiously.

"Perhaps I spoke too suddenly, lad," he said. "I have frightened you."

Samuel shook his head and a smile crept across his face.

"No, you have made me very glad. I thought perhaps you might allow me to be your shepherd, but to be your son—how wonderful! I shall never be frightened again!" He looked off in the distance and mused, "David said we had to have faith in God—we must believe. I prayed to God for a father, and . . . his eyes met James' as his words tumbled out, ". . . I did have faith and believed in Him and He gave me you. You won't need another shepherd . . . Father," the word came shyly. "I shall tend our sheep—I will like to do it."

James' eyes twinkled. "Aye, son, you shall be the youngest shepherd and the best."

They were silent for a moment. James put his arm around Samuel's thin shoulder. "Son, the birth of the Christ Child shall be remembered always. God sent Him to us to turn us to Himself and to make us love each other. And He sent you to me to help teach me new faith."

Samuel looked to the fields where the angels had appeared before them, then up at the blue, blue heavens. Once again he seemed to hear David's voice saying, "And his name shall be called Wonderful . . . Counselor . . . The mighty God . . . The everlasting Father . . . The Prince of Peace."



## With God Nothing Impossible

[Continued from page 225]

life; not more effort or a greater effort to live a better life, but complete surrender of all to Him that He might live in you and express Himself through you.

Do you believe Christ died for you personally? Do you believe He is able now to save you from sin, to indwell you by His Spirit, and give you His victory and joy? Then commit your life without reserve to Him. He will begin then to speak through you, and your life will fulfill its greatest depth. With God nothing shall be impossible. The life yielded to Him, lived at the cross, surrendered

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completely to the claims of the risen Lord is the life of victory.

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Moody Monthly

you can defy Him. You can reject all I'm saying; you can dig your heels in the ground, harden your heart and say, "I won't." You can refuse to become a voice for God in the world, a channel to reveal Christ; you can choose to live your own life. You have the right of choice.

Be honest; if you choose that alternative, then you must tell God. Remember to tell Him in the light of Calvary if you can face the cross, remembering His love for you and His longing to save you. Then in the light of that, tell Him, if you can, that you don't want Him. You can resist the Holy Ghost.

Again, you can grieve the Spirit of God. Ephesians 4:30 says, "Grieve not the Spirit of God." "Grieve" is a word involving the relationship of love. You can't grieve an acquaintance, but you can grieve someone who loves you. The same word is used of our Lord suffering in Gethsemane: "He began to be grieved."

You can grieve Him easily. How? He is a jealous God, jealous of all other claims on your life. He expects supreme place in your affection, in your time and in your thoughts. His purpose for you is one of desperate urgency, to reach a dying world with the gospel. He will not countenance any competition for the love of your heart and devotion of your life is such a task.

Who holds the key to your deepest affection and desires? Is it the Lord?

If you are grieving the Holy Spirit, there will be no joy or power in your life. The greatest blessing which anyone can enjoy today is the blessing of an ungrieved Holy Ghost dwelling in power in his life. If you experience little of His power, surely it means that He is meeting you on the basis of your committal.

Again, you can quench the Holy Spirit. I Thessalonians 5:19 says, "Quench not the Spirit of God." His power can soon become ineffective if you quench it. If your life of prayer has died out, if you don't read your Bible, if you don't pray, if you are therefore careless in your walk and testimony, you have quenched the Spirit of God.

How we need to become on fire for God in these days! If only we could lose everything else but the all-consuming passion for the will of God in and through our lives! Well did John Wesley write:

*O Thou who camest from above,  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart!*

*There let it for Thy glory burn,  
With inextinguishable blaze,  
And trembling to its source return  
In humble love and fervent praise.*

*Jesus, confirm my heart's desire  
To work, and speak, and think for  
Thee;  
Still let me guard the holy fire,  
And still stir up Thy gift in me.*

Will you make that your prayer even now? Remember, if you do, with God nothing is impossible.

December, 1950

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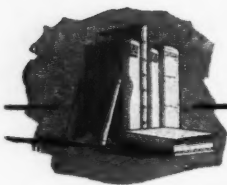
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ups, children too will find it of interest. The reviewer heartily commends this publication, which will make an excellent Christmas gift indeed.

72 pages. Augsburg Publishing House, Minneapolis (1950). Paper, \$1.00; cloth, \$2.00. G.S.S.

## The Life and Times of Martin Luther, by J. H. Merle D'Aubigne.

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559 pages. Moody Press, Chicago (1950). \$3.50. K.S.W.

## The Person and Work of Christ, by Benjamin Breckinridge Warfield.

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575 pages. The Presbyterian and Reformed Publishing Company, Philadelphia (1950). \$4.50. C.N.B.



Luther

## Flagellant on Horseback, by Richard Ellsworth Day.

The author of *The Shadow of the Broad Brim* (Charles H. Spurgeon), *Bush Aglow* (Dwight L. Moody), and *Breakfast Table Autocrat* (Henry P. Crowell) now gives us a full-length biography of David Brainerd. Here was a man quite different from any others, whose ministry was scarcely begun before it was ended, but whose single-hearted devotion to God has been the inspiration of countless other servants of Christ down to the present day.

The author, in order better to understand his subject, visited the scenes of Brainerd's life and ministry to glean what he could of atmosphere and bits of information. Of course he also makes use of the published materials which have appeared at various times during the past two centuries.

The result is a book which, written in the author's racy style, is very readable and yet is accurate in its presentation of the facts. However, one wonders after reading the book if he has not become much better acquainted with Dr. Day than with David Brainerd. Perhaps this is because the introspective, self-abasing spirit of that serious-minded young man is so opposite to that which prevails today that it would be difficult for any of us to interpret it properly. Doubtless a good procedure would be to read together this biography and Brainerd's own diary.

253 pages. Judson Press, Philadelphia (1950). \$3.00. H.R.C.

## War or Peace, by John Foster Dulles.

This book is a very fine statement of the political situation as it obtained at the time the volume was written. The description of the rise of Communism is a challenge indeed, and the details concerning the operation of the United Nations makes intensely interesting reading. We do not believe in the attainment of universal brotherhood through human effort, but certainly no one decries the very worthwhile work being done by leaders of this and other nations that are seeking the maintenance of peace.

274 pages. Macmillan Company, New York (1950). Paper, \$1.00; cloth, \$2.50. R.L.C.

## A Voice for God, The Life of Charles E. Fuller, by Wilbur M. Smith.

Written with typical Wilbur Smithian thoroughness, this book has educational as well as informative value. Some would object that a biography should be written from a more detached point of view, but the author's obvious love for the subject has given the story great winsomeness, and the sympathetic treatment will do much to increase the reader's regard for Dr. Fuller. An intensely human and interesting story of one of the great men of our day.

224 pages. W. A. Wilde Co., Boston (1949). \$2.50. R.L.C.

## Science and Cosmic Purpose, by Kelvin Van Nuys.

This is not a book to put into the hands of immature believers. It needs to be read with discrimination. Like so many other works of its class, it is good as far as it goes, but it does not go far enough. Be-



Day

cause of unscriptural assumptions woven into the very fabric of its argument, it will not receive the unqualified endorsement of evangelical Christians. But neither will it, with its frankly theistic point of view, meet with the approval of agnostics and thinkers committed to a materialistic interpretation of the universe.

As indicated by the title, the treatise is a reinforcement of the theological argument in the light of current science. The author seeks to remove scientific and philosophical barriers to belief in cosmic purpose, and then proceeds to argue that all that we know about the material cosmos and the life of man points to divine creativity, making for the fulfillment of an eternal and beneficent purpose. Evil serves a necessary office in furthering this objective and will ultimately be conquered.

Unfortunately, the book takes evolution for granted, scorns the doctrine of the fall of man, and rejects the supreme authority of Scripture in matters of faith and practice.

This book is a rationalistic train that takes us to the shores of mystery; but we must take the ship of revelation if we want to cross the ocean.

256 pages. Harper & Bros., New York (1949). \$3.00. C.N.B.

## Commentary on Jeremiah, by John Calvin.

Another in the series of reprints of John Calvin's works. Although originally given as lectures, the work nevertheless contains excellent structure and diction, so that it is nearly equal to Calvin's most finished works. Frequent references to the Hebrew enhances the value of the Calvin's Old Testament commentaries to the serious Bible student.

Volume I, 508 pages; Volume II, 496 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.50 each volume. J.M.

## Science Is a Sacred Cow, by Anthony Standen.

An excellent antidote for those who think that science has all the answers. Written in an easy, pleasant style, the book is nevertheless a serious attack upon the "over-extension of the scientific method into realms where it does not belong."

Examining some of the sciences, such as physics, biology, and psychology, the author, who is a chemist, shows that many of the basic assumptions on which the sciences rest are unproved or unprovable hypotheses. He deplores the current idea that people can be made better by giving them more instruction in science. The "super-scientists" have turned science into a religion. "They are all crowding round and bowing low before a Sacred Cow." Those who believe the Bible have been saying many of the same things for years, but it is gratifying to hear them from this different and unexpected source.

221 pages. E. P. Dutton and Co., New York (1950). \$2.75. A.M.

## As a Mighty Stream, by Julian Morgenstern.

The author is president emeritus of Hebrew Union College, of the "Reform" branch of Judaism. The volume consists of a number of essays, delivered over a period of years, outlining the origin and achievements of Judaism and the course it must follow in the future.

Israel's history is interpreted from a purely evolutionary concept, based on the alleged assured results of the so-called higher criticism, dignified by the name of "biblical science." The Bible is not the Word of God, but the expression of Israel's ever-growing and ever-changing concepts and borrowings from other religions and cultures, especially Persian. "Reform" Judaism is the culmination of it all and the "bearers of Judaism to all mankind."

The author's rosy picture of Judaism today is certainly not borne out by many Jewish leaders. After constantly repeated and lofty expressions of Judaism's "message" and "glorious service" yet to be to the nations, one is still in the dark as to



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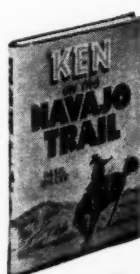
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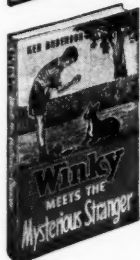
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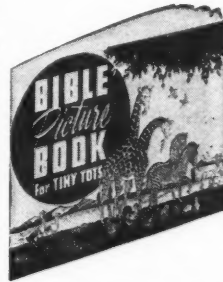
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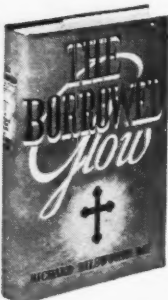
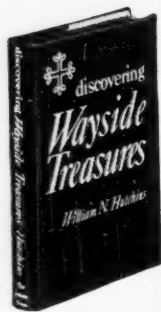
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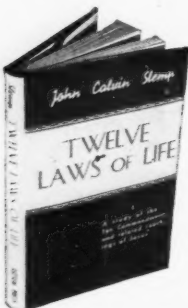
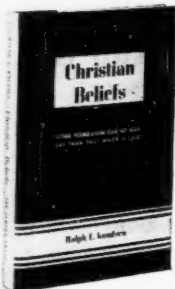


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422 pages. The Jewish Publication Society, Philadelphia (1949). \$4.00. N.J.S.

## God Speaks, by E. M. Canney.

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191 pages. Published by author, 4987 N. Figueroa, Los Angeles (1949). \$3.00. A.M.D.

## The Coming Kingdom, by Nancy Hearn Griffin.

Appropriate Scripture selections tracing the work of Christ from His birth at Bethlehem through His death, resurrection, present ministry, second coming, kingdom reign to the "new heavens and new earth" comprise the main substance of this attractive booklet. Also included is a poem by Miss Griffin covering the same sequence of events, as well as three gospel songs and two choruses with words by the same author. Music is by Herbert G. Tovey.

37 pages. "His Word" Publications, P. O. Box 327, Monterey Park, Calif. (1950). 30c. G.C.L.

## Lange's Commentary on the Holy Scriptures (nine volumes), by John Peter Lange.

Nine additional volumes of this valuable commentary covering Matthew; Mark-Luke; John; Acts; Romans; Corinthians; Galatians-Colossians; Thessalonians-Hebrews; and James-Jude, have now been reprinted and are available to the modern Bible student. In the titles listed above, Corinthians is written by Christian Friedrich Kling. All the others are from the pen of Dr. Lange himself, a great German Bible scholar of the nineteenth century. This particular edition is the one translated and edited by Dr. Philip Schaff, who himself has added some valuable footnotes. While the material, like that in any commentary, varies somewhat in value, the work as a whole is excellent in quality and will be of great assistance to any serious student of the Word. The volumes are large in size, running from 450 to 650 pages each, with clear, readable print.

Zondervan Publishing House, Grand Rapids (1950). \$3.95 per volume. G.C.L.

## Jesus—Holy Child of Bethlehem, by Phil Saint.

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25 pages (paper). VanKampen Press, Wheaton (1948). 25c. L.E.M.

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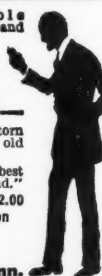
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77 pages. Concordia Publishing House, St. Louis (1950). \$1.00.

L.E.M.

**Days to Remember**, compiled and designed by Maude E. Smith.

This beautiful and practical book may serve for appointments, diary, or record for birthdays and anniversaries. It contains a selected Scripture text for each day, beautiful poems, and helpful spiritual articles.

186 pages. Service and Supplies for Christian Work, New York (1949). Paper, \$1.00; leatherette, \$1.50.

W.M.L.

**The Canopied Earth**, by Howard W. Kellogg.

This is the theory that a watery canopy once covered the earth, accounting for life before the Flood produced by a "hot-house" condition, such as luxurious growth, gigantic creatures, longevity of human life, non-carnivorous habits. Such condition over most of earth's surface would account for the finding of subtropical creatures perfectly preserved in the ice caused by a great catastrophe in which they were suddenly caught. This catastrophe is the Flood, said to have been caused by removal of this alleged canopy.

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27 pages (paper). American Prophetic

**My Story**, by James A. Stewart.

A brief autobiography of the life of this European evangelist up to the time he began preaching on the Continent. A Scot of Irish parentage, he was saved at fourteen, and almost immediately became a boy preacher. At a very early age he was on fire for the Lord.

57 pages (paper). The European Evangelistic Crusade, Buffalo. 50c.

J.A.S.

**The Gospel According to Revelation**, by Delbert H. Elliott.

A reverent, but vague and unsatisfying, treatment of the book of Revelation. The author believes the idealistic interpretation to be nearest the truth, and views the book as "seven pictures of the ever-recurring struggles between Christ and Satan." Hardly anything seems to be literal or definite. The Church is confused with Israel and the 1260 days are the present age (which is also the thousand years!) Dr. Elliott condemns "fanciful interpretations," but presents a few of his own nonetheless.

132 pages. Service Print Shop, Topeka, Kan. (1949). \$1.00.

A.M.

**The "Deep River" Girl**, by Harry Albus.

The author gives us in story form a brief biography of the great contemporary American singer, Marian Anderson. Her humble beginnings as a child vocalist, her difficult struggle toward success in the musical world, her final achievements and present fame—these are presented in sweet, moving narrative. The life of the "deep river" girl is a fine example, not only of dramatic musical achievement, but also of Christian patience and courage in a sometimes unfriendly world.

87 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.00.

J.M.

**Women in the Old Testament**, by Norah Lofts.

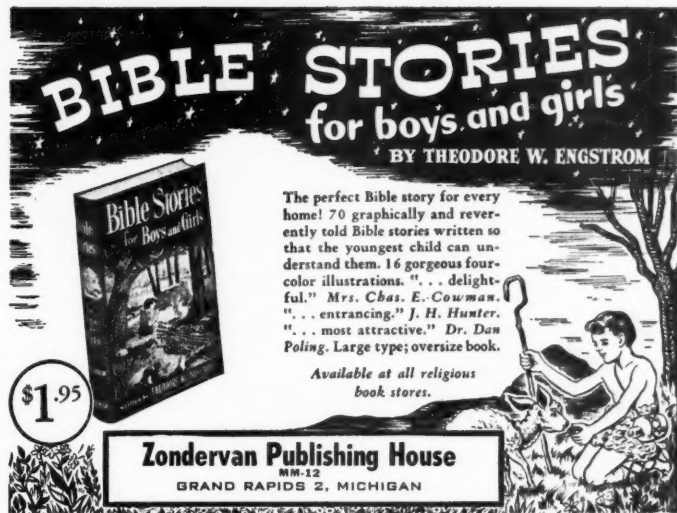
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If regarded as historical short stories, or  
as semi-fictional character studies, they are  
interesting; but for any spiritual value,  
they are disappointing.

178 pages. The Macmillan Co., New York  
(1949). \$2.50. J.A.S.

**The Church in the World**, by Richard  
Caemerer.

This is a treatment of the problem of the  
Church and the world that is scholarly and  
evangelical, and would serve well as a  
manual in the hands of devoted pastors and  
laymen.

Caustic, yet timely, accusations are made  
by Dr. Caemerer which should cause us as  
church members to take a spiritual in-  
ventory of ourselves, to "sharpen our defi-  
nitions and refresh our insights."

The author warns about the social gospel  
in Protestantism, and points to the impres-  
sion too often made upon the worldling  
that "the Church seems to be the same  
as a social club."

However, we know of no passage in God's  
Word that declares the mission of the  
Church is "to win the world for Christ,"  
as stated several times in this book. We are  
commanded to "go into all the world" with  
the gospel, but its reception is an individual  
matter. Mankind will not bow the knee  
to Christ until He—not we—has made "the  
kingdoms of this world" His own.

110 pages. Concordia Publishing House,  
St. Louis (1949). \$1.25. H.D.L.

**Nineteen Missionary Stories from the  
Middle East**, by Basil Miller.

In this book the author gives inspiring  
accounts of the self-sacrificing work of  
missionaries in the Middle East. The read-  
er realizes anew the great need for more  
missionaries in all branches of work, espe-  
cially doctors, who can not only carry on  
existing work, but also open new hospitals  
and mission stations in this needy field. It  
is unfortunate that there are a number of  
misspelled words and other mistakes in  
English in this book.

130 pages. Zondervan Publishing House,  
Grand Rapids (1950). \$1.50. E.E.F.

**The Influence of John Dewey in Re-  
ligious Education**, by Warren C. Young.

The author seeks to present the influence  
of naturalistic philosophy in the field of  
religious education by analyzing the views  
of its representatives in secular and reli-  
gious education—John Dewey, George Al-  
bert Coe, William H. Kilpatrick, and Ernest  
J. Chave. He attacks progressive education  
as antibiblical, and declares that "evangel-  
ical educators must always work through  
the authoritative methodology of biblical  
indoctrination, presented by teachers who  
are spiritually qualified and who are faith-  
ful transmitters of the Word of God." The  
author is concerned with pointing out the  
theological and philosophical errors of the  
"progressive" educator rather than solving  
the problem of just how the authoritative  
revelation may be most effectively trans-  
mitted.

54 pages. Author, Chicago (1949). \$1.25.  
P.J.R.

**Philosophies in Brief**, by Frederick E.  
Eastburg.

Everybody adheres to some type of phi-  
losophy, says the author, and so he pro-  
ceeds to introduce the layman to the con-  
temporary schools of philosophical thought  
with simplicity, brevity, and comprehen-  
siveness. Idealism and materialism, ration-  
alism and empiricism, and naive realism,  
and naturalism are discussed. The author  
does little in the way of evaluation. The  
biblical viewpoint is not presented.

78 pages. Bruce Humphries, Inc., Boston  
(1949). \$2.50. P.J.R.

**Enduring Satisfaction**, by William P.  
McEwen.

McEwen is a contemporary philosopher

Moody Monthly

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Monthly

who may best be classified as a personalistic idealist. In this erudite work he gives us what he calls "a philosophy of spiritual growth." After stating that "modern man needs salvation from inner frustration rather than from innate depravity" (p. 11), and that the Christian conception of salvation is inadequate for modern man, the author gives us what he believes to be the true formula for that which gives meaning and enduring satisfaction to life.

To the one who has found in Christ Jesus the secret to a meaningful life, this kind of anthropocentric philosophy but exemplifies the Pauline declaration. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

370 pages. Philosophical Library, New York (1949). \$4.75. J.M.

**The Christian Church in Post-War Sudan**, by J. Spencer Trimmingham.

This fourth number in World Dominion's Post-War Survey Series presents an up-to-date picture of Christian work in a vast area for which there is all too little printed material available. Few Americans realize that the Anglo-Egyptian Sudan is roughly a million square miles in area, only the southern part of which is reasonably open for missionary work. This survey contains a great deal of valuable information in comparatively few pages. The author is secretary of the Church Missionary Society in that field and writes from a personal familiarity with the subject.

44 pages (paper). World Dominion Press, New York (1949). 50 cents. H.R.C.

**Preaching and the Dramatic Arts**, by E. Winston Jones.

The author presents his thesis as follows: "that the vital function of preaching is only fulfilled as it partakes of the nature of the drama" (p.3). He states that the preacher "must employ dramatic techniques if he is effectively to convey the meaning of his message and influence character."

We agree that dramatic elements such as emotional response, imagination, poetic touch are necessary to effective sermonic delivery, but we disagree that these things are the primary requisites of preaching. The minister of God must recognize and experience that Spirit-given power, without which sermons at their best are ineffective in accomplishing true spiritual results.

123 pages. The Macmillan Co., New York (1948). \$2.00. J.M.

**Fruit for Tomorrow**, by Francena H. Arnold.

The author of the heart-warming novel *Not My Will* gives us her second book of Christian fiction. In this wholesome story Mrs. Arnold shows how the discipline of frustrated hopes and trial can become the root of that spiritual strength which grows into a fruit-bearing tree. The book has a sufficient measure of mystery and romance to make it especially appealing to young people.

182 pages. Zondervan Publishing House, Grand Rapids (1949). \$2.00. J.M.

**A Philosophy of Life**, by Richard N. Bender.

The author tries to present a tolerable philosophy of life for those who reject divine revelation. He arrives at conclusions on the basis of reason that agree to a certain extent with biblical truth, e.g., the existence and personality of God, the possibility of knowing good and evil, and the immortality of the soul. To those who have the benefits of divine revelation the author's presentation is both weak and unnecessary.

250 pages. Philosophical Library, New York (1949). \$3.75. R.L.R.

**Ten Famous Missionaries**, by Basil Miller.

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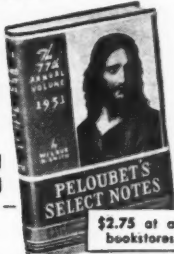
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sion field and some of the results of their labors. Young people will be stirred and gripped by these challenging biographies of men who were aflame for the Lord Jesus Christ.

80 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.00. A.H.

**Outline of a Metaphysics**, by Franklin J. Matchette.

This is a philosophical treatise in which the author propounds what he terms "the Absolute-Relative Theory." He follows Platonic philosophy to some extent in his ideas concerning God and His relation to the universe, but in his metaphysics he approximates Democritus' "atomic theory."

Although the author does not deal specifically with revealed religion, he gives us some notion of his view in the statement, "The biblical version of creation is also essentially allegorical and mythical" (p. 36).

108 pages. Philosophical Library, New York (1949). \$3.75. J.M.

**Of Another World**, by Harold Petroelje.

A brief volume dealing with the origin and character of Christ's Church. The author in simple, appealing language emphasizes the important fact that Christians as members of Christ's body have their citizenship in another world—in heaven, their future home. They must therefore live with eternity's values in view.

172 pages. Baker Book House. Grand Rapids (1949). \$2.50. J.M.

**The Bible and Science**, by C. V. Oltrogge.

It is the author's purpose in this valuable little pamphlet to defend the Word of God against the pronouncements of science, falsely so-called, and to present positively a refutation of its attempts to cast discredit upon the Word. In this it admirably succeeds, pointing out that even science as well as religion must rest on faith, and that its materialism can neither be justified nor supported.

31 pages (paper). American Prophetic League, Los Angeles (1949). 25c. N.J.S.

**Tales from China**, by Alice Hudson Lewis.

Brief stories of Chinese men and women during the Japanese war and occupation. All were in some way related to the Christian movement, and some showed remarkable courage and faith in the face of personal danger. The stories have a factual background, though many of the details are of the author's own invention.

80 pages (paper). Friendship Press, New York (1948). 75c. H.R.C.

**Lonely Passage**, by Loula Grace Erdman.

The kind of secular novel which, because of its portrayal of the sordid acts of depraved individuals, leaves a bad taste in the mouth of Christian readers. Although the author has an interesting literary style, she writes about uninteresting things in the lives of uninteresting people. The book is not recommended for wholesome reading.

234 pages. Dodd, Mead and Co., New York (1949). \$2.75. J.M.

**Distinctive Baptist Principles**, by P. Lovene.

An unusually direct and clear exposition of Baptist principles of faith, polity, and practice. Such matters as salvation by faith, infant baptism, baptism of believers, the Lord's Supper, universal priesthood, the separation of Church and State, and Christian union are brought into view.

95 pages. Baptist Conference Press, Chicago (1950). 75c. J.M.

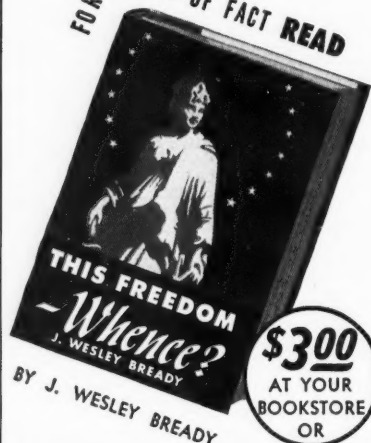
**Many a Thorn**, by Lois Young Nelson.

This is the story of a college girl who at the beginning of her course has a ringing witness for the Lord, but through association with a worldly roommate and compromises with a wealthy young man, loses her testimony. Eventually she is brought back to the Lord and dedicates her life to Him. This narrative shows how one may lose his firm stand for the Lord by association

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with the wrong crowd and by compromising even in little things.  
136 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$1.50. I.E.G.

**The Trial of Christ**, by David K. Breed.  
This little book treats of the subject as one would expect from a well-trained lawyer. It is a masterpiece of condensed copious research in law, and in the Scriptures pertaining to the trial of Christ. Our commendation is without reservation.  
90 pages. Thomas Law Book Co., St. Louis (1948). A.M.D.

**Notes on the Miracles of Our Lord**, by R. C. Trench.

Here is a reprint of a classic which has been out of print for some time. The publisher is to be commended for making this outstanding work on the miracles again available to the Christian public.  
298 pages. Baker Book House, Grand Rapids (1949). \$2.50. A.R.H.

**The Better Way**, by Beth Coombe Harris.

This is the story of a first century Jewish family . . . devout and good, but nevertheless torn by misunderstanding, fear and even hatred as one by one members believe the glad tidings of salvation. It is simple and brief enough to be effectively read aloud to children.  
111 pages. Victory Press, London (1949). \$1.25. J.K.B.

**Where is the King?**, by Janie Lancaster McMinn.

Subtitled *The Story of Christmas*, this booklet for children contains six selected Bible stories relating to the Christmas theme. Those from the Old Testament speak of the promised King; the New Testament stories record the fulfillment of these Messianic promises. The narratives are interestingly told and the language used is that which will be intelligible to children. Occasionally the author in her paraphrases makes the Scripture plainly teach that which actually is at most only implied, e.g., the virgin birth from Genesis 3:15.  
31 pages. Moody Press, Chicago (1950). \$2.50. G.C.L.

**Where Prayer and Purpose Meet**, by Helen E. Tyler.

The author employs an easy, narrative style to relate the historical account of the seventy-five years' activity of the Woman's Christian Temperance Union.  
For a person who is interested in tracing the influence of the WCTU on social issues, the book offers detailed but not wordy information.  
311 pages. Signal Press, Evanston (1949). \$2.00. M.J.M.

## News Report

[Continued from page 257]

members of Jehovah's Witnesses, have been sentenced to life imprisonment by the Russian zone's highest court for "spying on order of American imperialism." For several months the group has been outlawed in Communist-controlled East Germany.

**HUNGARY**—Communists in Hungary have called in specialists in an effort to improve the health of Cardinal Mindszenty, according to Vatican sources. The Vatican states that reports from Budapest indicate Communists are anxious to prevent the Hungarian primate dying while still in prison.

**UKRAINE**—Since the Ukraine came under Communist domination, seven Roman Catholic bishops have been sentenced to forced labor in Siberia; three

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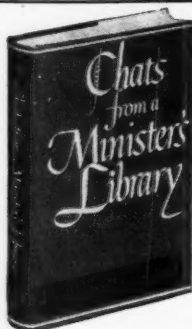
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have died or been assassinated; almost 5,000 priests have been liquidated; and all parochial schools and religious institutions closed, according to a Vatican newspaper.

**ISRAEL**—While other newspapers vie with one another in publishing the latest news, the Jerusalem *Chronicles* is publishing accounts of events which occurred before the birth of Christ. The newspaper, written in modern language, is being used to teach Israelites the details of Old Testament history.

The *Chronicles*, which has a circulation list of 5,000, also publishes advertisements to help create the illusion of ancient times. A lending library called Jonah & Sons, for example, advertises scrolls at "reasonable prices."

**KOREA**—From Korea comes word that the only copy of the complete manuscript of the Korean Bible, revised according to a new system of spelling, is safe in spite of destruction of the Korean Bible Society's headquarters in Seoul during Communist occupation.

The Bible house and all its contents were completely destroyed during a severe battle, according to a report received by the American Bible Society. Earlier, however, Young Bin Im, secretary of the Korean society, had removed the valuable manuscript to a safe place.

Plans are being made to take the manuscript to Tokyo where printing can be completed. Copies can then be sent to New York and London for use in preparing another edition. It is hoped that some of the copies printed in Japan will be ready by the first of the year.

**JAPAN**—Christian forces must make the most of the next ten years in Japan if they are to lay "a spiritual basis for democracy," General MacArthur told Bishop Wallace E. Conkling of the Episcopal diocese of Chicago. Meanwhile, Gospel and Testament distribution continues. During one fall campaign in the Island of Hokkaido, half a million Gospels and Testaments were distributed by the Pocket Testament League, and more than nine thousand decisions were recorded.

### From Here and There

¶ Percy Crawford's television program, *Youth on the March*, seen every Sunday evening at 10:30, E.S.T., has entered its second year. It is now being seen on eighteen stations.

¶ A choir in an English church earns \$2,800 a year by singing two anthems. The money was left by a former choir member on condition the group would sing "The Wilderness" on the Sunday nearest the anniversary of his death and "Come, Holy Ghost" on the anniversary of his wife's death.

¶ Eight Lutheran churches in Yugoslavia which were confiscated during the war as "enemy alien property" have been released and allowed to reopen by Marshal Tito's Communist government.

¶ Basing his decision on the Scripture passage, "Be not unequally yoked with unbelievers," an English mechanic left

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his trade union and began a strike in one of England's largest automobile works. Eleven hundred fellow workers joined in the walk-out. After eight days the man refused to come back into the union and was fired.

¶ Writers of Christian juvenile short stories are being invited to submit material to the Zondervan Publishing House, Grand Rapids, Mich., for a new book to be called *Bedtime Stories for Boys and Girls*. Manuscripts are due December 31.

¶ President Truman to the Southern Baptists: "I note with pleasure the effort Southern Baptists, along with other religious groups, are making to bring about a spiritual awakening in our nation. I wish the blessings of God upon all of these movements in this critical period of spiritual need in all nations."

¶ For fifty-four years horses in the vicinity of the American Society for the Prevention of Cruelty to Animals building in New York City have been able to drink from pails placed in recesses in the walls on either side of the main entrance. In taking over the building recently the National Lutheran Council promised to continue this service "as long as there is a demand for it."

¶ Charges that the liquor industry is campaigning for college and university rathskellers in an effort to create more drinkers among youth have been made by Mrs. D. Leigh Colvin, national president of the WCTU. She bases her statement on an article "College Rathskellers Promote Student Moderation," appearing in *Modern Brewery Age*, an industry publication.

¶ Bob Jones University, Greenville, S.C., has begun production of Christian educational and inspirational films in a new, fully equipped three-story motion picture studio.

¶ About 43 per cent of the population of the United States and Canada have no church affiliations, according to a report given at the biennial convention of the United Lutheran church in America.

¶ Weekly broadcasts of the Baptist Hour will be resumed in January with Charles Wellborn, Baylor University Bible instructor, as speaker for the first six months. Theme for the first quarter will be, "This is God's Hour."

¶ Roman Catholic pilgrims may visit churches in their own countries throughout 1951 in order to "gain indulgences," according to a letter recently sent to all bishops of the Catholic church. This in effect is an extension of Holy Year "benefits."

¶ Youth for Christ International is launching a new drive to send food and clothing to Korea. "Korean war reports have told in a way only too tragic the plight of the South Koreans during and following the occupation of South Korea by the Communists," Dr. Robert A. Cook, president of the organization, said. Initial shipments have already been sent.

¶ The new president of Westmont College, Santa Barbara, Calif., is Dr. Roger J. Voskuyl, former dean of Wheaton College, Wheaton, Ill.

December, 1950



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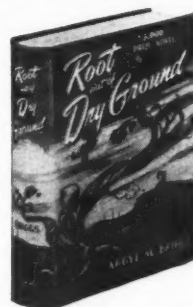
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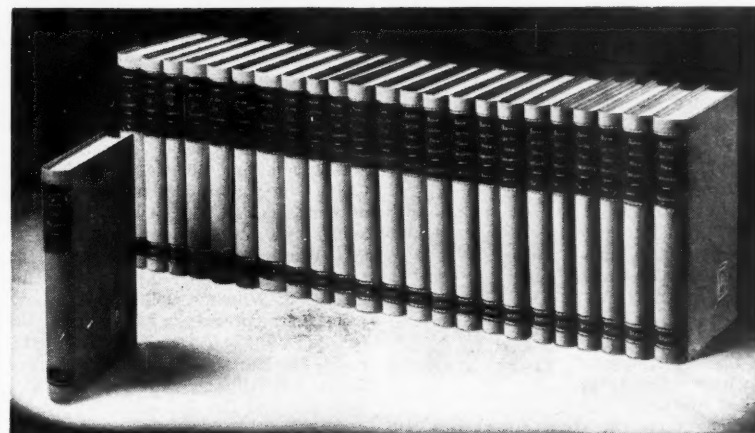
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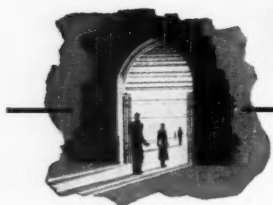
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## EVANGELISTIC HOUR BEGINS

With Dr. William Culbertson as speaker, "Truth for Today," Moody Bible Institute's new evangelistic hour broadcast, began Sunday afternoon, October 22, in the Torrey-Gray Auditorium. Robert Parsons, program director of WMBI, presided and led the song service, with Don Hustad, director of the Music Department, as organist and director of special music. Listeners also heard the timely program through the facilities of WMBI and WMBI-FM from three to four o'clock.

Pilate's question, "What is truth?" was the subject of Dr. Culbertson's first message. Truth is not relative, the product of individual or racial experience, asserted Dr. Culbertson. It is positive, embodied in the person and message of the Lord Jesus Christ, the same today as ever.

A male quartet, brass quartet, and vocal ensemble, consisting of students and WMBI radio personnel, were featured on the first broadcast, with a dramatized story of how the song, "Face to Face" was written. Other special instrumental and vocal groups will participate from time to time.

According to a spokesman at the Institute, the programs may later be recorded and made available to radio stations throughout the country.

## new trustee

### CALIFORNIA BANKER APPOINTED

Harry R. Smith, vice-president of the Bank of America National Trust and Savings Association, San Francisco, Calif., is the second new member appointed to the Board of Trustees of Moody Bible Institute this year, according to Frank F. Taylor, chairman of the board. The first 1950 appointee was Elmer A. Ed-



Smith

man of Chicago.

Trained at the Graduate School of Banking at Rutgers University, Mr. Smith served as national president of the American Institute of Banking in 1939-40. He has been with the Bank of America in California for thirty years.

His activities as a Christian layman include interests in local, national and international Christian enterprises. He was an elder of the Presbyterian Church for ten years. At present he teaches an adult Bible class in Palo Alto, Calif., which is associated with the Peninsula Bible Fellowship. He has been active in the San Francisco Christian Business Men's Committee since 1937, and is a past chairman and vice-chairman of the international organization. He has also been director of the Mt. Hermon Association, treasurer of the China Native Evangelistic Crusade, and is chairman of

the regional advisory committee for central California of the Inter-Varsity Christian Fellowship, of whose national advisory board he is also a member.

## founder's week

### NAME ADDITIONAL SPEAKERS

With a number of today's leading evangelicals on the speakers' roster, the forty-fifth annual Founder's Week Conference to be conducted at Moody Bible Institute, February 5-11, promises to be one of the greatest ever held.

Five additional speakers to appear on the program have been announced: Dr. G. Allen Fleece, well-known southern Bible teacher, now pastor of Westminster Presbyterian Church, Chattanooga, Tenn.; Mrs. Julia Lake Kellersberger, missionary and writer of the American Leprosy Missions, New York; Dr. Leland Wang, sometimes called "the Moody of China," now a missionary in Indonesia at Surabaya, Java; J. Allen Blair, youth leader and popular young pastor of the First Presbyterian Church, Flushing, L. I., N. Y.; and Dr. Carl Armerding, Bible teacher at Wheaton College.

Speakers previously announced are: Dr. Bob Jones, Jr., Dr. Norman B. Harrison, Dr. Harry McCormick Lintz, Jock Troup, Dr. William Allan Dean, Dr. M. A. Darroch, and Dr. James McGinlay.



Edman

## room to grow

### MOVE TO WOODDALE AIRPORT

Wooddale Airport in the western Chicago suburb is the new home of Moody Bible Institute's flight and aviation maintenance and repair instruction. The Institute's seven yellow and red training planes have been ferried to their new home, from Elmhurst Airport, which is four miles south of the new location.

The Elmhurst facilities, used by the Missionary Technical Course for several years, were not adequate for increased and advanced classes in flying and maintenance.

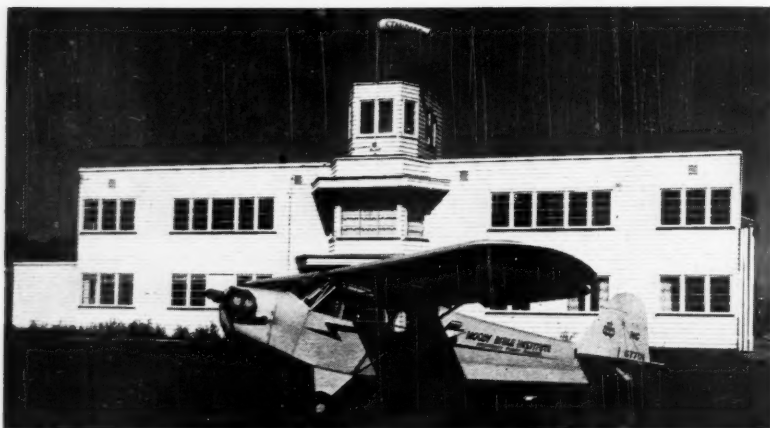
Wooddale Airport, with heated shop, ample plane storage, classroom facilities and flight offices ready to occupy, was a direct answer to prayer, according to Paul Robinson, co-ordinator of the Missionary Technical Course. Lack of space at the Elmhurst Airport prevented new construction, and the shortage of materials cancelled plans for building the needed quarters at another airfield.

The day before he was scheduled to report on airport facilities to the Institute administration, Robinson, in a casual encounter with the new manager of Wooddale Airport, was offered part of its hangar space and landing field. Inspection quickly proved that the Wooddale field was the Lord's provision for the need.

The first advanced classes in radio, photography, maintenance and repair, and flying, began in September with the 1950 fall term.

★

A Moody student pilot poses his plane in front of the attractive and comfortable classroom, shop, and hangar building into which the flying courses of the Missionary Technical Course moved this fall at Wooddale Airport, about twenty-five miles west of downtown Chicago.



## retirement

### J. D. HALL LEAVES COLPORTAGE

After thirty-five years of service in the Colportage work of the Institute, J. D. Hall retired on October 1. Mr. and Mrs. Hall, who have both been in poor health, plan to spend much time in the South, where they hope to aid the work of Negro Bible institutes.



Hall

Since Mr. Hall came to the Bible Institute Colportage Association from the YMCA in Jenkins, Ky., he has been in charge of the missionary book funds. Prior to 1942, when the Colportage work became part of the Institute, he was associated with William Norton, original manager of the Colportage work. Hall's work will be carried on by Peter F. Gunther, who joined the Colportage staff early this year.

Hall is author of *Four Things God Wants You to Know*, one of the best-known tracts published by Colportage. It has been translated into more than ten foreign languages and used around the world in the salvation of souls.

One particular phase of the ministry which has been nearest Hall's heart is the work among school children in the South. He was instrumental in the expansion of that program, which furnished Colportage Library books, plus tracts and a Gospel of John for each child, to some 8,000 new schoolrooms last year. About 1938, a program of Scripture memory work was incorporated in the free book plan for schools, and thousands of pupils, parents, and teachers have been saved through memorizing the Word.

## radio

### "HAM" STATION LICENSED

MBI Amateur Radio Club's short wave station, set up last January, recently received its license from the Federal Communications Commission in Washington. New call letters, W9LLW, have been assigned.

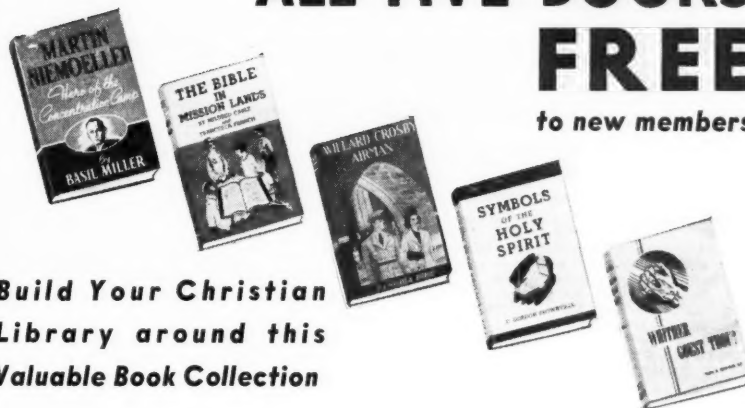
Headquarters for the station, containing a 500-watt, war-surplus transmitter with a ten-meter beam, providing for two-way conversations, is located on the twelfth floor of Crowell Hall. Antennas, including one rotary-beam antenna for ten meters, are on the roof of the building.

Missionary Technical Course instructors and students will use the station for practical work in communications training, and also expect to contact alumni and Christian amateur radio operators ("hams") forming radio relay networks to reach missionaries abroad. They also expect to be in touch with foreign stations, such as HCJB, Quito, Ecuador, and missionary stations in Guatemala, Peru, South Africa, and other distant points.

The station anticipates daily contact with Moody Institute of Science, Los Angeles. Plans also call for communica-

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tion with amateur club stations in other Christian schools, such as Seattle Pacific College, Bob Jones University, Northwestern Schools, and John Brown University, according to Phillips Strout, club chairman.

### commencement

#### FALL SPEAKERS CHOSEN

Dr. Harry J. Hager, well-known pastor of Bethany Reformed Church, Chicago, and director of the popular "America for God" broadcast every Sunday evening, will be speaker at Moody Bible Institute's fall commencement exercises, December 14 at 7:45 p.m., in the school's Torrey-Gray Auditorium.

Besides his duties as pastor of one of the largest churches in his denomination, the Reformed Church of America, Dr. Hager holds regular series of Bible lectures and meetings in universities, seminaries and other schools, appears at Youth for Christ rallies, and speaks frequently at conferences, the Chicago Christian Business Men's Committee noon broadcasts, and over the Institute's radio stations WMBI and WMBI-FM.

Class day exercises at 10:30 a.m. on commencement day will feature student speakers JoAnne Cameron, of Tulsa, Okla., who is being graduated from the Christian Education Course, and Hugh D. Sprunger, of Berne, Ind., who is being graduated from the General Bible Course.

### colportage

#### ADD TEN NEW BOOKS IN 1950

Ten new titles are being added to the Colportage Library this year, bringing the number of titles to 205. Eleven titles which have been out of print also are being republished in colorful new covers.

Interestingly enough after sixty-one years, the most popular book of the series is the second book issued, *The Way to God* by D. L. Moody. The great ministry which this book has had has been recently underscored by word of its part in the salvation of a prisoner in Pennsylvania. Coming into his hands after he had studied many of man's philosophies, the book pointed him to Christ as Saviour. Now the prisoner is testifying for his Lord while his copy of *The Way to God*, rebound to protect its worn pages, is being passed from one prison inmate to another.

New Colportage titles for release during the last six months of 1950 are: *Illustrations of Bible Truths*, H. A. Ironside; *How to Raise a Christian Family*, Gertrude Nystrom; *A Visit to Mars*, Garrett V. Albertson; *A Practical Primer on Prayer*, Dorothy Haskin; *Ambassadors for Christ*, Mildred Cable and Francesca French; and *I Saw the Welsh Revival*, David Matthews.

An Evening School student from South Haven, Mich., is a regular passenger on an interstate bus. She makes a 250-mile round trip each Friday to attend her classes at MBI. Since enrolling last February, she has traveled more than 5,000 miles to study the Bible.

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Mary McLeod Bethune, founder of the Bethune-Cookman College, Daytona Beach, Fla., MBI student 1894-95, was the subject of an article in *Collier's* magazine for September 23, as an outstanding educator and leader of her race.

Josephine Bullfant, special student at MBI in 1921, the year before her appointment to Africa under the Sudan Interior Mission, recently won second place in Zondervan's biography-missionary book contest with *Forty Years in the African Bush*, which has just been published. The prize money goes to build a much needed boys' dormitory for the orphanage school in Africa, where Miss Bullfant teaches.



## The Acts of the Apostates

[Continued from page 239]

10, the word rendered "corrupted" means "spoiled" or "ruined," and pictures the utter destruction which finally results from the stain of sin. It is therefore rendered "destroyed" in the Revised Version. The same word appears in Ephesians 4:22: "the old man, which is corrupt according to the deceitful lusts." That is, the natural man is utterly ruined in God's sight. He must become a new creature before God can bring him to heaven.

An apostate is therefore represented in verse 10 as one who rails at the truth, limits himself for this present life to mere natural knowledge, and finally perishes eternally in his own corruption. Thus, there is an acceleration downward for those who embark upon the course of apostasy. Verse 11 will be seen to bring forth this truth in startling clarity.

[Another in this series of expositions from the General Epistle of Jude will appear next month.]

## Fishing for Men

[Continued from page 229]

to come.

When at last she got the prisoner out and when they had eaten breakfast, she said, "Men, can I read to you?" And opening up her Bible she read that wonderful story of the prodigal son while they listened with bowed heads.

"Men, could we sing?" she asked.

"We can't sing," they protested; so she sang to them, "When I Survey the Wondrous Cross." Afterward they had prayer. And in less than three weeks every man was brought to Jesus Christ by the act of that one frail little woman.

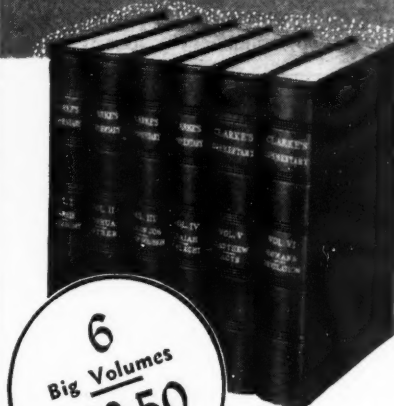
That is the way to fish. If you believe it, go and do it!

One of the surest evidences of the new birth is the desire to see somebody else saved. There are people you know that nobody else can get at as well as you. The Lord give you wisdom and love and pathos and the passion which will lead you to their hearts.

I was not born a preacher. I was only a Gipsy boy, but I was converted through and through. When God saved me, although I was only a child and could not read or spell my own name, I got a passion for souls that has never left me. It grows with the years. I would rather die than lose it.

The passion for souls means paying a tremendous price, but it is worth it. I had no special qualification for the work, but I said to myself, "I am going to help God get at somebody else." I sang and prayed and preached my way into the hearts of people until that old Gipsy tent could not hold me. If a Gipsy boy without schooling, with no special gift, with no position, unknown—a little nobody—could forge his way through the world until hundreds of thousands in thirty years have been brought to Christ—if a Gipsy boy could do all that, what might you not accomplish?

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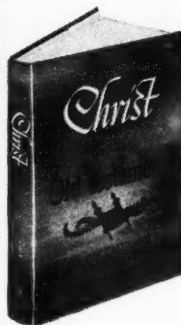
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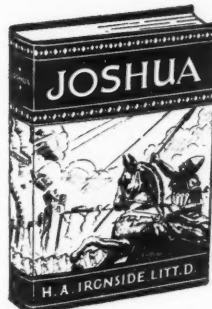


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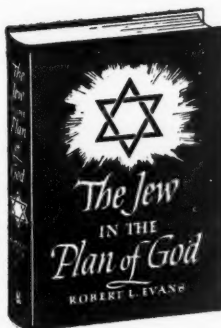
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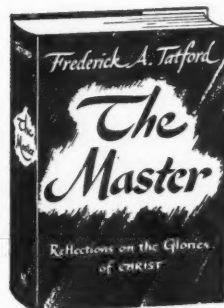


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## Scriptures for Skyscraper Land

(Continued from page 231)

guage. Later he received a New Testament and began rejoicing with other Christians in his new-found faith at the Italian Presbyterian Mission of Rosebank, Staten Island.

Soon his bride joined him in America. But on her arrival she met not the Jerry she had known, but another Jerry. Worried, she tried reading to her husband from her prayer book, and when this proved unavailing, she veered to a new course—silence. For six long months she refused to converse with him because he would not return to his former church. Meanwhile, Jerry kept praying.

The day came when Angelina saw the truth in the Word and called upon God for His gift of salvation through Christ. She grew rapidly, and is now an active Christian working with her stalwart husband. On Sundays and holidays Jerry visits the many small villages of Staten Island, distributing Gospel portions. During the summer, he conducts outdoor services. Mrs. Baldassare herself holds a Bible study class in some home every Monday night.

Jerry is more than a Protestant; he is a man of God. And he is a man of God because someone took the trouble to place a Gospel in his hand.

Now and then workers distributing the Scriptures find the Word of Life has preceded them. Last summer, for example, one of the Society's representatives, while engaged in door-to-door distribution in congested Spanish Harlem, came to the office of Dr. D'Artagnan Rivera. Anxious not to neglect offering a free Gospel to anyone, yet wondering if it would be received by a medical man, he proceeded to open the door.

The waiting room was crowded, and he found it difficult to squeeze in. Once inside, however, he was surprised to hear a man preaching in Spanish to a room full of Puerto Ricans. Even more surprising, the doctor himself was doing the preaching!

Later the physician informed the Bible worker that his mother and grandmother were active Christians in Puerto Rico, but that although he had sought to live a Christian life, it was not until two years earlier that he had realized his need of a personal Saviour. Now he begins each day with prayer and Bible reading, and opens his office hours by reading a portion of the Word of God to those who wait to see him. The Society representative occasionally stops by to supply the doctor with Gospels and New Testaments for his patients, and is now and then invited to speak to the forty or more Puerto Ricans usually gathered in the reception room.

Puerto Ricans make up approximately half of New York's 500,000 Spanish-speaking population and present a grave social and economic problem to the city. To the Christian Church, however, they represent an unparalleled opportunity

(Continued on page 290)

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## Scriptures for Skyscraper Land

(Continued from page 288)

for evangelization. Although 90 per cent of this group are nominally Catholic, not more than 20 per cent are faithful in their adherence to that church. Many are disillusioned and come to the mainland seeking not only a new country but a new faith.

The three Bible society agents working among these people report a cordial welcome and unusual openness of mind to the gospel. In view of the large number of Bibles and Scripture portions distributed among this major group it is significant that Protestant church membership within the city has doubled within the past three years and store-front churches are springing up everywhere.

PERHAPS in no place are the Scriptures more welcome than in the city's many hospitals. Three women representatives of the Society distribute Bibles and Scripture portions in various languages from ward to ward and from bed to bed. When it is realized that the majority of patients admitted to Bellevue Hospital, largest of the city institutions, cannot even speak English, the real opportunity for missionary work immediately becomes apparent.

In recalling what the Word of God has done in the lives of the sick and lonely I think especially of a Mrs. Wood who some twenty-five years ago entered one of the homes for the aged in the city. She had no relatives; she had lost even her husband and an only child. The death of this little daughter had left her especially bitter toward God, so that when Bible Society visitors first approached her, she refused a Gospel.

"No, I don't read the Bible," she said. "I might as well tell you the truth at once and not have you waste your book." She remained obdurate; nevertheless our agents when calling on her roommate always included her in the conversation.

Much to their surprise she one day requested a copy of the Acts. On a later call, finding her alone, one of our visitors had an opportunity to talk with her about the Lord. For the first time she showed some interest.

"I appreciate the time you have spent with me," she told the worker. "I only wish I could believe."

During subsequent visits, however, the Scriptures were read to her. In time she received a New Testament, was converted and eventually joined a nearby church.

Last February the woman who had led her to the Lord visited her in Lenox Hill Hospital where she had been taken after a severe fall. "I am depending on Him," she told the worker quietly, and a few days later she went to her heavenly home.

HOW THE SCRIPTURES are brought to many thousands passing through New York harbor every year is another fascinating story. Four Bible Society representatives are assigned to work in the harbor area, one welcoming

newcomers to our shores, the other three visiting crews aboard the various incoming ships.

For a closer glimpse of this work, scan the report of one worker for a single day. According to the report, the morning began with a visit to the British S.S. *Clearpool*. There among those contacted, a young Irish seaman at first refused a Gospel. After listening to the worker's personal testimony, however, he changed his mind.

"I believe I'll have a bit of a go at it, too," he said, promising to read the Word for himself. Two detainees, one a stow-away from Australia and the other an Englishman who had tried to desert ship, also requested Bibles.

The next ship visited was the *M. V. Sorbija* from Yugoslavia. Officers on board denied the Bible distributor the privilege of giving out Scripture portions.

"We have no use for religious propaganda," one of the officers said. "We are Communists."

The Society representative then had the opportunity of explaining the difference between mere religion—as some of the officers had known it—and being born again. Before he left, one of the officers accepted a Gospel of John in Croatian.

Marto, a Yugoslavian seaman, was encountered aboard the S.S. *Colister*. He requested a Polish Bible for himself and Scripture portions in Polish, Spanish, Croatian and Russian for refugee friends in Trujillo City in the Dominican Republic. On this same ship were five Russian seamen, refugees from China, who had fled before the advancing Reds. These men were delighted to receive the Bible in Russian.

Leaving the *Colister*, the Bible distributor made his way to the Norwegian *M. V. Byfford*, where the ship's second officer invited him into his quarters and asked for a Bible in Norwegian.

"I used to read the Bible as a boy," he explained, "but I've gotten away from it."

An engineer on the same vessel asked the visitor to pray with him. He was in deep distress of mind and, before the Bible distributor left, promised to read the Word and look to God for help and strength to live daily for Him.

Such incidents as these might be recounted almost without end, highlighting the ministry of God's Word, not only on shipboard but in crowded immigrant quarters on Ellis Island, in the loneliness of many a New York hotel room, in crowded foreign settlements, among the blind, the sick, the friendless. The relatively few experiences cited, however, are sufficient to show the eternal value of placing the Scriptures in the hands of some of the millions who need Christ.

Considering this evidence and much, much more like it, one is compelled to answer with a strong affirmative the query recorded in Jeremiah 29: "Is not my word like a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?" God's Word is still mighty if we will but give it out.

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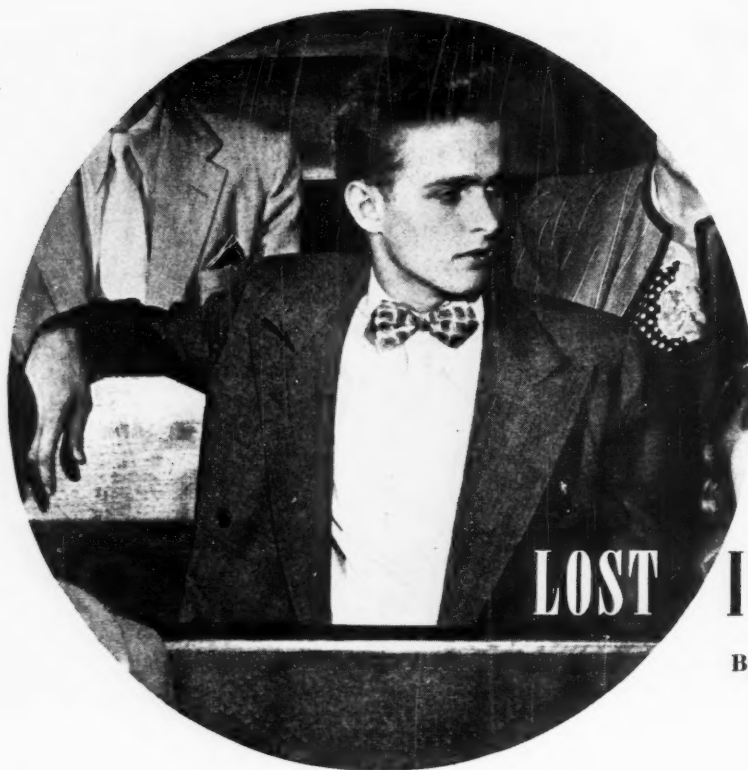
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dy Monthly

# Youth SUPPLEMENT

Hazel Goddard, Editor





The church pew—dreamland for most young people—becomes a bench of learning . . . a place where knowledge inspires challenge and challenge brings results.

such cases the preacher is at fault, that was not true Sunday morning. In checking with adults (I had some difficulty in getting clear reports of the sermons even there), I was convinced that the messages were good. They were simple and to the point, and if one wanted to listen, he could have received spiritual food and help.

How do we explain this condition which seems to prevail, not only among the young people, but with many adults? First, we as Christians expect to receive blessings, knowledge and instruction in our spiritual lives simply by sitting back and relaxing without exerting an effort. We forget that while there is hunger for spiritual food in our hearts, the spoken

## LOST IN A PEW

By John Howard

**D**EACON BROWN," shouted the preacher, "wake up Brother Jones!"  
"Wake him up yourself," shot back the deacon, "you put him to sleep."

Yes, I know you have heard that one before . . . but say, did it ever occur to you that while most folks are too courteous to fall asleep in church, relatively few—especially among the young people—ever listen to the sermon?

Last Sunday I asked several young people from three different churches what they thought about during their church services. After the first look of amazement, I received answers such as these:

"I thought back over last summer's

vacation and what a swell time I had . . . and, well, I guess I thought about him . . . didn't get much out of the sermon."

" . . . played football all during the service—don't know why, but couldn't keep my mind on the sermon."

"Jane sat in front of me and she's made me so mad lately I thought about all she's done and how I ought not to let her bother me. I decided to try to be nice to her."

The rest of the answers were along the same line. Out of the ten I spoke to, only one remembered the text of the sermon and with her it was vague.

While we might argue that in many

word must travel through our ears and minds before it can reach our hearts. If our minds are cluttered with other thoughts, small wonder that so little of real value gets through.

But there is a solution for those who earnestly desire to make the hour between 11:00 and 12:00 on Sunday mornings something more than a dream interlude.

Johann von Goethe, the great German poet, has suggested that when a person looks at a painting or piece of sculpture or reads a poem or novel, he ask three questions: (1) What did the artist have in mind . . . what did he intend to do? (2) Did he do it? (3) Was it worth doing?

Why not try this on your preacher next Sunday morning? Try listening carefully with a view to finding out the

[Continued on page 296]

## Retort

views  
from  
you

YOUTH SUPPLEMENT for December has to hurry off to the presses . . . without waiting for your comments and items on the November SUPPLEMENT. However, here are a few more lines from readers who think the new YOUTH SUPPLEMENT is a good idea . . . or who asked to have it back!

### An Important Step

I see that, beginning with the November issue, you are going to have the YOUTH SUPPLEMENT once more. Congratulations on this important step!  
Ogden, Utah CORRENA FRANCES FORBESS

### Rejoices in Comeback

I am highly enthused that you are going to begin the YOUTH SUPPLEMENT again soon. I am no longer in that age group, but my interests and confidence are very much centered in young people. Therefore I was disappointed when you

stopped printing this section. I shall now rejoice in its comeback.  
Canton, Ill. RAY D. SHARPE

### Great Possibilities for Y. S.

I have always appreciated the initial gift subscription which introduced me to MOODY MONTHLY; it has been a big help for material used in young people's meetings. However, I was very disappointed when the YOUTH SUPPLEMENT was discontinued. I felt there were great possibilities there, especially if actual ten or fifteen minute topics had been presented for use in young people's meetings and also suggestions for novel meetings. I now work in a church where the young people cannot prepare their own topics, but need, at least for the time being, a ready-to-use message. How I would appreciate something of that nature.

RUTH CHAPPELL

Moody Monthly



# Letter to Santa Claus

There was a real Santa Claus!  
The true story back of this popular  
character is more thrilling than the myths.



DEAR ST. NICHOLAS:

This is one letter written to you this year that will not be filled with requests for presents.

It isn't that I don't believe in you, for I do. At least, I believe that you once lived on this earth; but as for your having anything to do with Christmas presents, well, that's a myth for small children.

If you should really make an appearance on the earth—as people say you do each Christmas Eve—I'm sure you would dislike what you would see. From what I've read about you, you were probably a true Christian. They say you were bishop of Myra during the time of Emperor Diocletian; that you were persecuted, imprisoned for years, tortured and finally martyred for your faith in Christ.

This strikes a warm spot in my heart, for I, too, love the same Lord you died for.

You would be interested to learn that in the ninth century you were "sainted" by an ecclesiastical hierarchy and that hundreds of churches have been dedicated to your name. You are supposed to be the special protector of children, scholars, merchants and sailors; and travelers invoke your help against robbers ere they begin their journeys.

At least five popes have taken your name during their reign, and several Russian czars were named after you. In fact, you have been the patron saint for the whole of Russia for many centuries until lately, when they have had no use for saint or Saviour.

Many queer customs have arisen over your memory. They say you were greatly loved during your lifetime because of your habit of giving unexpected gifts to your friends and needy parishioners. And now, on the eve of St. Nicholas the children of the Netherlands fill their wooden shoes with hay and place them for your white horse to eat as you leap from housetop to housetop leaving candies and toys.

Here in America—and I warn you that you may not like this—we have made your name into a contraction of the Dutch

San Nicholas. We call you Santa Claus. To us you have become a legendary figure, quite indispensable to our celebration of Christmas, which is a day intended to commemorate the birth of our Lord Jesus Christ.

Christmas today is celebrated by saint and sinner alike. In fact, the sinners have almost taken it over entirely. The thing that I am sure would be most displeasing to your gentle soul would be the prominence that they have given your name over that of your dear Saviour.

They fete you in songs. They represent you in plays and tableaux. They impersonate you in schools, churches and parties. And all is done in a caricature of a fat, jolly elf who makes an annual pilgrimage from his toy factory at the North Pole to squeeze himself down millions of chimneys the world over, distributing his gifts to all good children.

It would be hard for you to imagine to what gigantic proportions the myth has been carried. I'm quite sure that many more children in the world know the Santa Claus story than know the true Christmas story. This leads to several social complications.

Instead of sprinkling our kindness by the distribution of our gifts over a period of time, we save it [Continued on page 296]

☆☆☆

## Launch Drive for Million Souls

A million souls for Christ by the close of 1951—that's the goal of Youth for Christ International, recently announced by Dr. Robert A. Cook, international president.

To reach it, the organization proposes to send 250 gospel teams into forty foreign countries. Plans call for a hundred teams to work in the Far East, another hundred to carry the gospel to Europe and fifty teams for South America. In addition, YFC expects to hold one thousand evangelistic campaigns in North America.

## Graham Comes to Campus

At the University of Minnesota, students recently filled and overflowed the 2,000-seat ROTC armory to hear Dr. Billy Graham in a four-day series of open meetings. More than 8,500—including faculty members—attended the sessions, which were sponsored by the Inter-

Varsity Christian Fellowship and the Westminster Foundation.

Dr. Graham's schedule included daily conferences with interested students in a counseling room across the street.

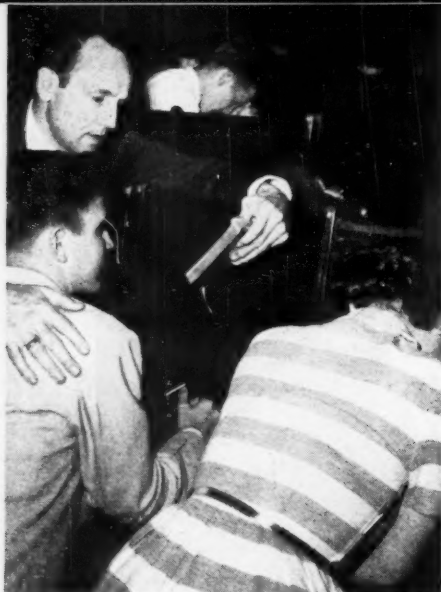
## Army Prepares for Duty

Some forty persons—most of them young people—are preparing to leave their homes for a year of traveling from town to town with the gospel message. Traveling in busses, they will serve without pay, receiving only food, lodging and transportation.

The group will make up the third contingent of God's Invasion Army, sponsored annually since 1949 by the (Swedish) Baptist General Conference of America. This year's plans call for six weeks of training in St. Paul, after which the group will begin ringing doorbells, witnessing on streets and in stores, conducting children's meetings and spreading the gospel in other ways.

## Report

news  
about  
you



# Conversion... just the beginning

Bob Williams' "open letter to pastors" in the November YOUTH SUPPLEMENT

inspired an investigation of follow-up methods in Memphis, Tenn.

Here is what we found.

**A** YOUNG MAN, let's call him Dick, listened intently to the words of Evangelist Jimmy Johnson as he explained the gospel to the group gathered in the inquiry room.

It was all new to Dick, as was the wonderful feeling he had inside. A few minutes before, he had done one of the most difficult things he had ever done in his life. Before thousands of people, he had pushed his way to the aisle of Ellis Auditorium in Memphis, Tenn., had walked to the front, and across the platform to a little side room.

The big Memphis for Christ annual youth rally was underway and during the message that night, the way of salvation had been made so clear that Dick knew he was lost and knew that Christ was what he needed. Jimmy Johnson made it clear that the only thing the walk down the aisle had to do with salvation was that it expressed a consciousness of the need of a Saviour and a willingness to be helped.

Now, as he listened to Jimmy in the inquiry room, it was as if a new life were being opened to him. He saw himself as a no-good sinner in need of the Saviour. When Jimmy asked for words from those who had come to the room, Dick's voice shook as he spoke up—"I'm not much, but God can have me."

It was a new Dick who left the auditorium that night. Life had a new meaning and purpose as he headed toward his home.

In many cities, that would have been the end of Dick's story, but in Memphis it was just the beginning. While extensive plans were launched for the twenty-three big days of the Memphis for Christ rally, plans just as detailed and extensive are put into operation for the follow-up work. Under the direction of Jimmy Stroud, director of the Memphis Union Mission, the follow-up work is carried on behind the scenes. It does not meet the public eye, but the system goes on consistently and regularly.

Follow-up starts just as soon as a young person makes his own decision in the inquiry room. A card is filled out, which gives his church membership or

preference. From there the work starts to give the young convert everything possible to help him grow in his spiritual life. Pastors are contacted and churches recommended, so that after the big meetings wind up, fellows and girls like Dick have a church home.

One of the high spots of a big rally is the Monday night after the rally is over. New young converts meet with other Christian young people for a Bible study. There, each Monday, under the teaching of Verla Pettit, secretary to Jimmy Stroud, new converts are fed the milk of the Word.

When a desire is expressed for full-time Bible study, young people are urged to attend Bible institute classes. It is not unusual for a young man to be saved in a rally, study at the institute, then after sufficient training engage in ministry in the mission and there lead others to the Lord.

It is not only the Memphis young people who benefit from the follow-up system, but boys from New Jersey, California, Florida, Pennsylvania and many other states are given opportunity for Christian fellowship and study. Just outside the city limits thousands of servicemen are stationed, and as their busses unload at the auditorium many of them find their way into the rally—and to a knowledge of Christ.

While the follow-up with them is more limited, everything possible is done to help get them started in their Christian lives. Servicemen now in remote places know the meaning of real peace because back in Memphis they were shown the value of Bible study and prayer. And in Memphis—hospitals, jails, schools, business offices and factories feel the impact of Christian testimony because new converts were taught that conversion is just the beginning.

Jimmy Stroud, center, and Tim Spencer, converted Hollywood "cowboy," gives sailor a Testament with a special cover prepared for servicemen. Ira Marrs photo.





# It Happened Like This . . .

By Don Rogers

Don Rogers, three-sport letterman at Colorado Springs High School, lost a leg, but gained a closer walk with his Lord.

season was almost over anyway. The hardest blow was to have to miss basketball and probably baseball too, before my leg bones knit. In the meantime, I could imagine the fellows slaving away at school while I took life easy.

Lying flat on my back day after day, I had plenty of time to think. Believe me, I was glad I knew the Lord in a real and personal way. It made all the difference in the world!

Then came the day when they found my toes were turning black. Before long the doctor said he might have to take my toes off to save the foot—a pleasant idea, indeed!

Who ever heard of a football player without toes? Well, folks might hear of such a player next fall; because, toes or no toes, I wouldn't give up football!

When the cast was removed, there were more examinations—and glances between doctor and nurses. Dad and Mother came in, and try as they would, they couldn't hide a certain sadness. Finally I called Mother and blurted out, "What's

the matter, Mom, are they going to cut off my leg?"

Then she told me. It would be right away—an emergency operation.

Just before I went into the operating room a swell Christian friend came in and prayed with me. I'll never forget the peace that came over me. I felt the nearness of Christ more than ever before. I knew then what it meant to put one's life completely in His hands.

The months that followed weren't easy. Losing my leg and the sports I'd loved tied me up in knots. But while I lost some things, I gained a fellowship with the Lord that has made me conscious of the real values in life. And I honestly believe He is closer and perhaps using me more with a cork leg than would have been possible otherwise.

Do crowds frighten you? Have you been too scared to give a public testimony before a large group? Here is an opportunity to witness to thousands of people. Stories are limited to 400 words, and YOUTH SUPPLEMENT will pay \$5.00 for each one published.

**W**HEN I came to my senses, I felt like asking the usual question, "Where am I?" Then I remembered.

There was the big game—the crowd yelling like mad—the pile-up of players with me on the bottom and my leg twisted at that unnatural angle. Now my leg was in a huge cast, hanging from a support at the foot of my bed.

It wasn't too bad, though, and the worst was past. Of course there would be no more football this year, but the

## LET'S DO SOMETHING ABOUT IT!

### "Church" Is Not Enough!

An answer to Bob Williams' "letter to pastors," which appeared in the November issue

**DEAR Bob:**

After a revival, as you mentioned in your open letter, there is always the "What now?" question. In the past year I have done and seen done quite a bit of young people's work, part of it in the wake of wonderful revival meetings. I found that, in addition to getting these newly saved kids into a solid church with its regular activities, they had some special needs all their own.

The first one was personal attention from older, more settled Christians. Imagine being saved after 15 to 18 years of life displeasing to God. What a lot of new problems, ideas, and adjustments flood the mind of one who has just made his decision for Christ.

That boy or girl needs some person to whom he can bring all his individual problems when he wants to—someone who will not be shocked or surprised over a confession of sin and failure—someone who will take time to treat the problems with sincere interest, as though they were important. Nothing will substitute for personal help from a trusted Christian who knows how to apply the Word of God and prayer to knotty, everyday problems.

The second need is in connection with growth in knowledge of the Bible and prayer. Here you have a group of kids about fifteen or twenty years behind most of your church members in all spiritual things. Many cannot understand the meaning of old English as used in the King James Version. Others don't know how to find a verse. Some are even surprised to hear that there are two sections in the Bible. And always it is hard

for them to understand and apply the deeper scriptural truths which they hear in church.

So someone should see to it that they are getting Bible study on their own level—a simple, consistent unfolding of those wonderful truths of God which we already understand and love so well. There are many different ways of providing this study.

A natural way is to get a regular group together in somebody's living room for a frank discussion. Most kids enjoy this type of gathering immensely. However, if that's impossible, then find other natural methods of gathering. I myself find the recreational angle ideal for my situation. Around a campfire or at the lakeside kids are open-hearted and eager to listen to God's Word, and to pray.

Hundreds of young people have been saved in revivals during the past year. They all face the question, "What now?" Someone must see to it that the very minimum of "What now?" includes personal contact and simplified Bible study.

I hope these suggestions will help you to begin work on your big problem, Bob, and that the kids in your community will be led into a solid life with the Lord.

WANDA SCHICKLING

What about your young people?

Through the "open letter" we want to learn about young people's problems and then DO something about them. YOUTH SUPPLEMENT will pay \$5.00 for each letter published. They should be between 300 and 400 words. Be sure to tell us if you don't want your name used.



## Let's Face It

By L. Troutman

Are you facing problems in your Christian life—are you bogged down or discouraged over a situation which seems to have no answer? YOUTH SUPPLEMENT wants to help you and has persuaded Lois Troutman to edit this column. As wife of Charles Troutman, associate secretary of Inter-Varsity Christian Fellowship, Mrs. Troutman has valuable contacts with young people and is well qualified to face your problems with you.

Send your questions to "Let's Face It," MOODY MONTHLY, 820 N. La Salle Street, Chicago 10, Ill.

1. How can I be sure of the Lord's leading in my life? After I have prayed about guidance, how can I know that He leads?

Because this is one of the most difficult areas in any Christian life, the problem of guidance will surely cause concern to young Christians. The answer is simple; the outworking more difficult. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6). There are the conditions, there the answer.

But you say, "I pray and pray about a certain problem and it is no clearer at the end of weeks than when I started to pray." Sometimes our guidance seems to be no more than our best judgment or an inclination for which we can give little reason. At other times the Lord arranges circumstances in such an unmistakable way that we are sure He has been with us at that very moment in leading power. So wonderful are His ways, He undertakes for us in the way best suited to our needs, and we must trust, trust, trust where we cannot see.

The most important thing of all is to see that we become better acquainted with our Lord and His Word, for then His thoughts can more easily become ours.

2. How can I tell my unsaved friends that I no longer enter into some of the worldly activities without their thinking that my Christianity means "giving up life" rather than "receiving a new life"?

You may never be able to convince some who do not wish to be convinced, but if you can't, it doesn't matter. Be careful not to condemn your old friends, for in so doing you shut the door to any further help you might be to them. They must realize that you are a free moral agent with the right to choose your way of life as well as they. The only real proof to them is the new joy and satisfaction in your life, which they cannot help but see. If it is not there, they are perfectly justified in their judgment of you and your Lord, and it is time for you to take stock of yourself to see whether your Christian testimony is mere legality or whether it is truly a wonderful relationship with a most wonderful Person whom you cannot wait to share with others.

## LOST IN A PEW [Continued from page 292]

purpose that underlies his message. What is he trying to do? Perhaps you will find that he is undertaking to expound a passage from God's Word. Possibly he wants to present a challenge: missionary interest and support, victorious Christian living, witnessing, or stewardship. Then again he may seek to encourage the weak in the faith with an inspirational or devotional message. Find out, if you can, what he is trying to do.

After you have discovered the purpose of the message, try to trace its pattern. Sermons usually have an introduction, a discussion (which may very likely have three points, though there may be fewer or more), and a conclusion. Get into the habit of recognizing and remembering sermon outlines.

You have now covered the first two of Goethe's questions: "What did he want to do?" and "Did he do it?" (Actually, we have modified the second question, asking, "What did he do and how did he do it?") On the third question, we will completely part company with Goethe. We will not pass judgment on the message, but will go to God's Word for an appraisal.

Do you remember reading about the Bereans? Luke commends them for being ready to listen with an open ear and receptive mind . . . and then for checking

what they heard with the Scriptures (Acts 17:11). He says that they were "more noble than those in Thessalonica" because they did this. It is interesting to note that when Paul wrote his first letter to the Thessalonians he charged them, "Prove all things, hold fast that which is good" (I Thess. 5:21).

Supposing now that you have discovered the purpose and pattern of the message, and have proved it by the Word, is that all? No, actually, those first three steps are all preparatory for the fourth and last one. Now get its point. What are its imperatives? What does it demand of you? Find that out . . . and then do it.

The story is told of a little girl whose young brother fell asleep during a sermon and woke up at the very end of the meeting. Blinking his eyes, he asked his sister, "Is it all done?" "No," she replied, "it's all said . . . now it's up to us to go on out and do it."

We are living in a critical time. Young people are needed as never before to stand staunch and solid in their faith. As never before young people need every bit of the spiritual food and nourishment they can get. Let's try these four points next Sunday and surprise and encourage our pastors by our attention, but most of all give ourselves the opportunity to get what God has for us.



## LETTER TO SANTA CLAUS [Continued from page 293]

all up and distribute our gifts at Christmastime. People would be surprised and perhaps a bit suspicious of our motives, should we bestow a gift at any other time of the year.

Christmas also becomes the time when we express the "Christmas spirit." That is the one period of the year when one is expected to be cheerful, and to be friendly to all men, and many, in order to foster that certain feeling of cheer, resort to "spirits" that are entirely foreign to the spirit of Christ.

Another pitfall is our custom of presenting a gift to get one in return. Or that of giving something because we are expected to. It has become "the thing to do" rather than "the thing that I'd like to do."

Also, it has become a division among Christian people themselves. Some think nothing about it at all. They enter into all of the festivities of the holiday season clothed in a warm sentimentality, with little or no thought of the significance of such a startling event as the incarnation of Christ.

Others are concerned about the profaning influence of commercialization and wish to "put Christ back into Christmas." They teach their children the true

meaning of the day, and try not to become enmeshed in unnecessary trappings that tend to distort basic Christian truths.

Still others go farther yet and make no outward observance of the day whatever. They give no gifts, they send no greeting cards, they utterly repudiate the Santa Claus myth, and are outspoken in voicing their convictions to others. It makes them highly unpopular, although some of them seem to feel a certain satisfaction in their spiritual perception and ability to "take their stand."

Millions of kiddies the world over will write letters to you this month, listing the desires of their little hearts. The dead letter office of the post offices receive them to hold for a required period of time and then to destroy.

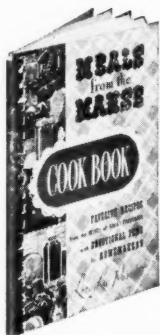
Personally, I ask no favor. I believe you are "absent from the body and present with the Lord." As you remember, Jesus Himself said, "Ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you." Therefore our expectation is from Him.

I'll look forward to a visit with you when I get to heaven. Until then, I remain

Your brother in Christ,  
ORIEEN JOHNSON

Moody Monthly

# THE Answer TO YOUR Christmas Gift Problems



## Meals From The Manse COOK BOOK

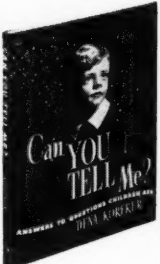
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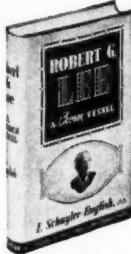
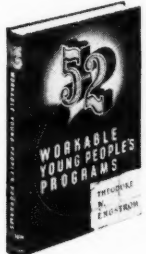
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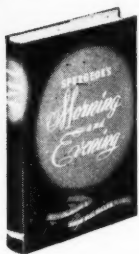
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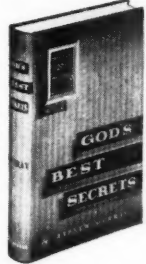


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